HASAN KAFI AL-AQHISARI

RAWDAT AL-JANNAT FI USUL AL-I'TIQADAT
or
Meadows of The Gardens in The Principles of Beliefs

Hasan Kafi al-Aqhisari

Rawdat al-jannat fi usul al-i'tiqadat

Meadows of The Gardens in The Principles of Beliefs

حسن كافي الأقحصاري

روضات الجنات في أصول الاعتقادات

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RAWDAT AL-JANNAT OF HASAN KAFI AL-AQHISARI: A 17th CENTURY EXPOSITION OF ISLAMIC CREED

Fikret Karčić

Introduction

The Ottoman conquest of Bosnia during the 15th century was accompanied with the spread of Islam on a mass scale among the local population, the establishment of the Islamic institutions and the rise of local schools. The Muslims of Bosnia, known among Muslim nations as *Bushnaq* (in Arabic) or *Bošnak* (in Turkish), entered into global Muslim Community (*Ummah*) via the Ottoman State. Together with other Muslim people from the Balkans, Anatolia, Caucasus, northern Iraq and Syria, they constituted the Ottoman Islamic cultural zone.[1] The main features of the Muslim identity in this zone were the adherence to *Ahl al-sunna wal-jama'ah*, to the Maturidi school in *'Aqidah*, to the Hanafi school in *Fiqh* and the symbiosis between *Shari' ah* and legitimate *Sufi* orders. Life style of these Muslims was shaped by the influence of the Ottoman customs and culture.

A century after the Ottoman conquest of the central Balkans, native Muslim scholars from Bosnia were occupying posts of *qadis, muftis* and *mudarriss* in their homeland as well as in other provinces of the Empire.

* Transliteration of Arabic and Ottoman terms is according to simplified version of ALA-LC Romanization Tables.

[1] See, Seyed Hossein Nasr, "A Typological study of Islamic Culture" in his *Islamic Life and Thoughts* (London: George Allen and Unwin, 1981), 49; Kemal H. Karpat, "The Hijra from Russia and the Balkans: the Process of self-definition in the late Ottoman State", in Dale F. Erekelman and James Piscatori, eds., *Muslim Travellers: Pilgrimage, Migration and Religious Imagination* (London: Routledge, 1990), 136-137.

They usually received their basic education in Bosnia and furthered their studies in Istanbul. They were intellectually formed within the tradition of classical Ottoman *medrese* system. After finishing their studies they were incorporated into Ottoman *'ilmiyye* class.[2]

These scholars during their student days used to copy important books and to write down notes taken during classes. Later, they began to write their own works: short treatises (*risalah*), commentaries (*sharh*), glossas (*hashiyah*), abridgements (*mukhtasar*) and the like in the best tradition of ten century old Muslim scholarship.[3] They wrote out of intellectual need, or in order to provide textbooks for their students or to get an appointment or promotion.

One of the most famous Bosniak scholars in the five century long history of Islamic culture in this land is Hasan Kafi al-Aqhisari. His significance is not confined only to the historical borders of his homeland. He is one of important scholars of the Ottoman State at the turn of the 10th / 16th century.

The biography of Hasan Kafi al-Aqhisari is a vivid record of life of Muslim scholars in the frontier of still expanding *Dar al-Islam* and intellectual engagement in the spread and defense of established Sunni creed challenged in the Balkans by heterodox teachings. His opus is a reflection of different phases through which he passed and challenges posed to the newly established Muslim community in Bosnia in particular and to the Ottoman order in general.

In this work the attention is given to Hasan Kafi's exposition of the Islamic creed given in his work entitled *Rawdat al-jannat fi usul al-i'tiqadat,* written in Arabic. The principal aim of the authors is to provide an edited text of the work in Arabic and its translation into English, together with

[2] On Medrese system see Cahid Baltacı, *XV-XVI Asırlarda Osmanlı Medreseleri Teşkilat Tarihi* (Istanbul, 1976).

On Ilmiyye hierarchy see Ismail Hakkı Uzunçarşılı, *Osmanlı Devletinin Ilmiye Teşkilatı* (Ankara: Türk Tarih Kurumu, 1988).

[3] An incomplete insight into this scholarship could be seen in the manuscript collection of the Gazi Husrev Beg Library in Sarajevo. See Gazi Husrev-begova biblioteka u Sarajevu, *Katalog arapskih, turskih i perzijskih rukopisa*, vol. 1 (Sarajevo 1963), vol. 2 (Sarajevo 1979), vol. 3 (Sarajevo 1991), vol. 4 (Sarajevo 1998).

a brief account of Hasan Kafi's life and works. His works on *Usul al-din* will be described in details and known manuscripts of the work *Rawdat al-jannat* will be identified.

1. Hasan Kafi al-Aqhisari: life and works

His full name is Hasan Kafi b. Turkhan b. Ya'qub al- Zibi al-Aqhisari al-Busnawi. Kafi is his pen-name (*makhlas*). His name of relation (*nisbah*) al-Zibi refers to Ottoman name of a Bosnian village where his ancestors lived, while *al-Aqhisari* denotes the place where he was born and lived (medieval Bosnian town Biograd, Ottoman Aqhisar ("white castle"), today's Prusac in Central Bosnia). As many other Bosniaks writing in Oriental languages he identified himself as al-Busnawi.

For the most part of Hasan Kafi's life there is sufficient information. He has written an autobiography in his work *Nizam al- 'ulama' ila khatam al-anbiya'*, a biographical dictionary or *silsila* which links him trough his lecturer and their predecessors to the Prophet (s.a.w.s) himself.[4] Hasan Kafi finished his work in 1008/1600, 15 years before he passed away. Therefore, information regarding the last 15 years of Hasan Kafi's life should be collected from other sources.

That was done by the late Bosnian scholar Hazim Šabanović , who has provided a complete biography of Hasan Kafi.[5] A very comprehensive bibliography of this scholar was prepared by Amir Ljubović and Fehim Nametak in their selection of Hasan Kafi's works published in Sarajevo in 1983.[6]

[4] A fascimile edition of Bratislava Ms with an annotated index has been presented by Jan Just Witkem, "Hasan Kafi al-Aqhisari and his *Nizam al-'Ulama' ila Katam al-Anbiya'* ", *Manuscripts of the Middle East,* 4 (1989), 85-114.
Bosnian translation is by Mehmed Handžić, *Nizamul-ulema' ila Hatemil-embija (Niz učenjaka do posljednjeg Božijeg poslanika)*, Sarajevo: Islamska dionička štamparija, 1935, p. 55.

[5] Hazim Šabanović, "Hasan Kafi Pruščak", *Prilozi za orijentalnu filologiju*, Sarajevo 14-15 (1969), 5-31.

[6] Hasan Kafi Pruščak, *Izabrani spisi.* Uvod, prevod i bilješka Amir Ljubović i Fehim

By referring to these sources, one may summarize Hasan Kafi's life story in the following way. He was born on a Friday in the month of Ramadan 951/ November-December 1544. He belonged to the third generation of Muslims in Bosnia. His great-grandfather Ya'qub, a Christian from Skodres in Albania, moved to Bosnia and settled in a village which the Ottomans called Zib (in Bosnian probably: *Vukovo* /"place of wolves") and converted to Islam at the time of *fath* of that part of Bosnia (in 907/1501-2). Hasan Kafi's grandfather fought in the ranks of the Ottoman army and was killed during a campaign in the neighboring Croatia, besieging fortress Vrana in 944/1538. His father Turkhan moved from Zib to Aqhisar and settled there. Hasan Kafi was the first child in his family who chose the path of knowledge and scholarship. (Similar development could be traced in biographies of muftis of Sarajevo and Mostar - that a century or three generations were needed for the emergence of native Muslim scholars in Bosnia.)

When he was 12 years old (1556), he began schooling. After he received elementary Islamic education in Bosnia he went to Istanbul in autumn or winter 1566. In the Ottoman capital he studied under Qara Yilan Yahya Efendi (d. in Istanbul 983/1575-6). Qara Yilan was *mu'id* of famous Ahmad b. Sulayman Kemal Pasha-zade (d. 940/1533-4), described by his contemporaries as "mujaddid (renewer) of Islam in the 10th century Hijra"[7]. After the death of Qara Yilan, Hasan Kafi joined the circle of another *alim* -Ahmad al-Ansari (d. 1009/ 1600-1), for a short while. Very soon (1575) he returned to Bosnia and began to teach in his hometown.

During student years in Istanbul, Hasan Kafi wrote his first work - a treatise *Risalah fi tahqiq lafz chelebi,* where he criticized a custom of that time - to give the title *chelebi* to those who are not scholars of Islamic sciences. In 1580 he wrote *Mukhtasar al-Kafi min al-mantiq,* when he first used his *makhlas.* (He later wrote a commentary on this work under the title *Sharh Mukhtasar al-Kafi min al-mantiq.*)

The following two years he worked as a deputy of mulla of Sarajevo Bali b. Yusuf (d. 990/ 1582-3 or 993/ 1585). Bali Efendi was known as

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Nametak (Sarajevo: Veselin Masleša, 1983, p. 189).

[7] On his life, see "Kemal Pasha-zade", *The Encyclopaedia of Islam*, 2nd edition (*EI*), 4:879-881.

a teacher of Bosnian born Grand Wazir Sadr-i a'zam) Sokullu Mehmed Pasha (1505-1579), one of the greatest statesmen in the Ottoman history. Working with mulla of Sarajevo, Hasan Kafi probably was involved in curbing heterodox teachings of Hamzavis, a Bayrami-Melami sufi group persecuted throughout the Ottoman Europe during last decades of the 10th /16th century.[8]

In 1583 Hasan Kafi was appointed as a qadi in his native Aqhisar. He could occupy this post up to 20 month, according to usual Ottoman practice. In 994/1585-6 he finished *Risalah fi hashiyat Kitab al-da'wa li-Sadr al-Shari'ah,* a treatise on the commentary of a book on Islamic procedural laws by Hanafi scholar from Bukhara 'Ubaydullah b. Mas'ud Sadr al-Shari'ah (d. 747/1346).

Four years later in Safer 998/ January 1590 he wrote *Hadiqat al-salah,* a commentary on *Mukhtasar al-salah* written by Kemal Pasha-zade. On the basis of this work he was appointed as a judge in district Sirem (today's Srem in northern Serbia.) There he began to write his *Samt al-wusul ila 'ilm al-usul*, which he finished on his way to perform *Hajj* in 1000/1591. This work on methodology of Islamic law was based on the book *Manar al-anwar* by another Hanafi scholar from Central Asia Abu al-Barakat Hafizuddin al-Nasafi (d. 710 /1301).[9] Hasan Kafi showed his *Samt al-wusul* to learned men of Jerusalem and Damascus and *shuyukh* of the Two Respected Holy Places and they approved it. After returning from Mecca to Istanbul, Hasan Kafi, in his own words, offered the book to "the great and noble men of Rum, who are superior in all arts and sciences", and they too accepted this work. This helped Hasan Kafi to get appointment as a *qadi* in the vicinity of Aqhisar.

[8] Information about Hasan Kafi's involvement in anti-Hamzavis campaign has been furnished by 'Ata'i Naw 'i-zade Ataullah in his *Hada 'iq al-haqa 'iq fi takmilat al-shaqa'iq* (Istanbul 1268/1851-52), 584.

[9] Like other Ottoman scholars of his time, Hasan Kafi showed preference to Hanafi-Maturidi authors from Central Asia. Scholars from this region received official recognition during Seljuk times in 5/11 century and played an important role in the spread of Islam to Anadolia. Later on, their scholarship was transmitted to the Balkans. See Wilfred Madelung, "The Spread of Maturidism and the Turks" in his *Religious Schools and Sects in Medieval Islam* (London: Variorum reprints, 1985), 141, 167, 168.

In the year 1001/1592-3 he quit the post "when injustice and immorality began to spread in the provinces", returned to his hometown and devoted his time to teaching. During this time he wrote his *Sayf al-qudat fi al-ta'zir* on discretionary punishment in Islamic criminal law.

In year 1004/1595-6 he was able to finish commentary on his *Samt al-wusul* and to write a book entitled *Usul al-hikam fi nizam al-'alam,* which secured him a respectable place in Ottoman literature on "world order" and made him known outside the Balkans and Ottoman-Islamic cultural zone.

In summer - autumn 1596 he participated in Ottoman military campaign in Hungary led by sultan Mehmed III (1595-1603). This campaign is known as "campaign of Egri" (Erlau in today's Hungary, north of Budapest), or "the battle of tabur".[10] During this campaign Hasan Kafi was in the headquarters of Grand Wazir Damad Ibrahim Pasha (d. 1010/1601), himself a Bosniak, whom he showed his *Usul al-hikam.* He was then advised to translate this work from Arabic to Ottoman Turkish and thus make it easier for Sultan's reference. Next year Hasan Kafi did that and departed for Istanbul. He was received well at the Sublime Porte. The Sultan was very pleased with his work and by his own hand signed an appointment of Hasan Kafi as a permanent *qadi* in Aqhisar. This appointment secured lifetime rent for Hasan Kafi and gave him a chance to devote himself to teaching, writing and charity work.

In 1008/1599-1600 he finished his *silsila* entitled *Nizam al-'ulama' ila khatam al-anbiya'*. Then in Rajab 1010/January 1602, he finalized his work on rhetoric entitled *Tamhis al-Talkhis fi 'ilm al-balaghah* , with its commentary.

In 1014/1605 Hasan Kafi is again on a battlefield in Hungary, now in the escort of another Bosnian born Grand Wazir - Lala Mehmed Pasha (time of tenure: 5 July 1604- 21 June 1606). During this campaign he focussed his writings on *Usul al-din. Rawdat al jannat fi usul al-i'tiqadat and Nur al-yaqin fi usul al-din* were finished in autumn of 1605 near Ostrogon in Hungary. A commentary on *Rawdat al-jannat* was finished in February 1606.

[10] See Mehmet Maksudoglu, *Osmanli History 1289-1922* (Petaling Jaya: International Islamic University Malaysia, 1999), 147.

These writings on *Usul al-din* marked, according to available sources, the end of intellectual activities of Hasan Kafi. His disciple Muhammad Ekvafzade recorded that Hasan Kafi passed away on 16 Ramadan 1024/ 9 October 1615.

How did Hasan Kafi spend his last nine years, the time between finishing his *Nur al-yaqin* and the moment when the Angel of death called him to return to his Lord? We do not have any information about this. Most probably he continued to teach in his small *madrasah* , which also served as a *mahkamah* (court) in a quarter of Aqhisar known in the Ottoman time as New Abad (today's Srt). A hundred meters from *madrasah* there was a *masjid*, some old gravestones (*nishan*) and an old pine tree (cut down sometime in 1980s). Local tradition has it that Hasan Kafi used to sit there with his students.

It is possible that during these years, Hasan Kafi wrote his *Sharh Mukhtasar al-Quduri,* a commentary on a work on Islamic law by Hanafi scholar Ahmad b. Muhammad al-Quduri (d. 428/1037), copies of which perished during consecutive years of battles and tranquility in the Balkans.

In the end, the opus of Hasan Kafi includes seventeen works: one on honorific titles, seven on Islamic law and its methodology, two on logic, one on government and political theory, one biographical dictionary, three books on *Usul al-din* and two on rhetoric.

Through these writings and teaching in Aqhisar he influenced a large number of Bosnian writers during the 11th / 17th century and in the following centuries and made his hometown a respectable center of learning in Ottoman Bosnia.[11] Memory of him is preserved in folk poetry and traditions of Muslims in Central and Western Bosnia. His hometown - today known as Prusac - is a center of popular celebration of the coming of Islam to Bosnia, which is held annually every last week of the month of June. His works had been copied and referred to by subsequent generations of scholars of Ottoman Europe.

[11] See Omer Nakičević, *Hasan Kafija Pruščak- pionir arapsko-islamskih nauka u Bosni i Hercegovini* (Sarajevo: Starješinstvo IZ u SRBiH, 1977), 42-45.

Finally, his writings have drawn attention of modern scholars during the last two centuries who have started to edit, translate and publish them.[12] Among those scholars one may mention the 19th century French orientalist Garcin de Tassy , the early 20th century Hungarian orientalists L.V. Thallocczy and Imre Karacson and Austrian scholar Franz Babinger. During the second part of the 20th century the tradition was continued by Czech scholar Karl Petracek, Dutch researcher Jan Just Witkam and others.

Most of the Muslim scholars who have done research on Hasan Kafi were naturally Bosniaks. Safvet beg Bašagić and Mehmed Efendi Handžić published their works before World War Two. Smail Balić, Omer Nakičević, Amir Ljubović, Fehim Nametak, Hazim Šabanović, Muhamed Ždralović and Zuhdija Adilović published their researches during the second half of the 20th century when Bosnian scholarship began to pay renewed attention to cultural heritage. At the same time Turkish scholar Mehmed Ipširli published his study on Hasan Kafi and his work on "world order".[13]

Initially these researchers were attracted by Hasan Kafi's writings on government and political theory. Gradually other aspects of his thought came into focus: logic, law and finally theology. Theological thought of Hasan Kafi was subject of studies published in Bosnian and Arabic. The importance of his interpretation of 'Aqidah for *Ahl al-sunna wa al-jama'ah* in general warrants further publications in Arabic as well as in English language.

2. Writings on *Usul al-din*

Hasan Kafi has written three works on *Usul al-din.* First work is *Rawdat al-jannat fi usul al-i'tiqadat*, outline of which was written in last decade of Rajab 1006/ March 1598. Final version of the work was finished in first

[12] See, Bibliography in *Hasan Kafija Pruščak* by Amir Ljubović and Fehim Nametak, 165-188;"Ak Hisari", *EI*, 1:310.

[13] Mehmet Ipşirli, "Hasan Kafi el-Akhisari ve Devlet düzenine ait eseri Usulu'l-hikem fi nizami'l-alem", *Tarih Enstitusu Dergisi* 10-11 (Istanbul 1981), 239-278.

decade of jumada al-ula 1014/ between 15 and 24 September 1605.[14] The work has an introduction and eight chapters (or "gardens"). They are: on the essence of belief according to the teaching of Imam Abu Hanifah, on belief in God, on belief in His Angels, on belief in His scriptures, on belief in His messengers, on belief in Last Day, on belief in resurrection and on belief in destiny.

By its form *Rawdat al-jannat* is a compendium (*mukhtasar*) -a comprehensive summary of main works written on certain topics. Hasan Kafi in his introduction to *Rawdat al-jannat* mentioned works which he had used as references. They are *Al-Fiqh al-akbar* by Abu Hanifah (d. 150/767), *'Aqa 'id* of Al-Tahawi (d. 321/933), *'Aqa 'id* of Al-Nasafi (d. 573/1142), *'Aqa 'id* of Al-Sanusi (d. 845/1490) and *'Aqa 'id* of Al-Suyuti (d. 911/1505).[15] These works belong to genre of the statements of the Islamic creed "where the chief interest is in the formulation of doctrine or dogma, and not in intellectual discussion or argument about it".[16]

Hasan Kafi found that these works, because of their concise form, were not sufficient to prevent "blind following" (*taqlid*) in matters of belief. Thus, he decided to come up with a summary of well-known Creeds, whereby the statement of dogmas and doctrine will be elaborated and supported by traditional and rational evidences. He deliberately avoided any polemics with proponents of differing views. By accepting this method, Hasan Kafi opted for systematic, straight theology.

The result was a theological treatise *Rawdat al-jannat fi usul al-i'tiqadat* (Meadows of The Gardens on the Principles of Belief). The very wording of the title is not unusual in Islamic literature: "The Gardens ", as a symbol of eternal reward for believers and an aesthetic ideal, have been used by a

[14] Hazim Šabanović, *Književnost Muslimana BiH na orijentalnim jezicima* (Sarajevo: Svjetlost, 1973), 175-182.

[15] In the case of Al-Suyuti, Hasan Kafi in fact referred to his work *Itmam al-dirayah li kurra' al-nukayah*, which in one part gives a survey of *'Aqa 'id*. For more information about this genre see W. Montgomery Watt, *Islamic Creeds: A Selection* (Edinburgh: Edinburgh University Press, 1994)

[16] "Akida", *EI*, 1: 332.

number of Muslim writers throughout history.[17] Following the features of this type of works, Hasan Kafi divided the whole treatise into "gardens" and discussed each article of belief in a separate *rawdah*. In doing this he followed order of the articles of belief mentioned in a well-known *hadith* transmitted by Abu Hurairah (r. a.) on *Iman* and its characteristics.[18]

His second work is *Azhar al-rawdat fi sharh Rawdat al-jannat,* the author's commentary on *Rawdat al-jannat*. The work was finished in last decade of shawwal 1015/ 18-27 February 1606.[19] In 1983 Bosnian researchers Fehim Nametak and Amir Ljubović located 15 MSS of this works.[20] Four of them (two in Oriental Institute in Sarajevo and two in National and University Library) should be considered lost after Serbian destruction of these institutions in 1992.

His third work is *Nur al-yaqin fi usul al-din,* finished on 18 jumada al-ula 1014/ 1 October 1605, during Ottoman siege of fortress Ostrogon in Hungary. *Nur al-yaqin* is a commentary of *Risalah fi usul al-din* written by Al-Tahawi (d. 321/933). The autograph of this work was kept in Oriental Institute in Sarajevo (codex no. 4579 (fol. 2b-52b) and perished in 1992. The only remaining photocopy of this MS is in possession of Muharem Efendi Omerdić, an official of the Riyasat of Islamic Community in Bosnia and Hercegovina.[21]

Apart from the autograph, there were nine more MSS of this work: two in Oriental Institute in Sarajevo (perished), two in Gazi Husrev Beg Library in Sarajevo, one in National and University Library (perished), one in Archive of History in Sarajevo, two in Bratislava, and one in Leipzig.[22]

This work was edited and studied by a young Bosnian scholar Zuhdija Adilović as the subject of his Master thesis at the University of Riyad in

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[17] See Katib Celebi, *Keşf-el-zunun* (Ankara: Maarif Matbaasi, 1941), 1: 916-933.

[18] See *Sahih Muslim*, rendered into English by Abdul Hamid Siddiqi, 1: 3-4.

[19] *Hasan Kafija Pruščak: Izabrani spisi,* 171.

[20] Ibid., 172.

[21] See, Muharem Omerdić, "The Contribution of Hasan Kafi Pruščak to Theological and Sharia Jurisprudential Discipline", *Dialogue* (Sarajevo), International issue no. 1-2 (1995), 170.

[22] *Hasan Kafija Pruščak, Izabrani spisi,* 174.

1992. It was consequently published under the title *Nur al yaqin fi usul al-din fi sharh 'Aqa 'id al-Tahawi* (Riyad: Maktaba 'Abikan, 1418/1997, p. 334).

It is interesting to note that Hasan Kafi wrote or finalized all works on *Usul al-din* during two years, that is 1605-1606. What were the reasons which moved him to deal exclusively with theology in this particular time we do not know. However, it is certain that in year 1605 he participated in Ottoman campaign in Hungary. In autumn (3 October) 1605 Ottoman forces took the fortress Ostrogon and Hasan Kafi recorded that on the margins of his *Nur al-yaqin*. During the same campaign he wrote his *Rawdat al-jannat*, an outline of which he drafted earlier. After the end of campaign, on his way back home or at home during some severe Balkan winter, he wrote his *Azhar al-Rawdat*. Even without knowing the reason for his focusing on theology during wartime, we can conclude that ideas expressed in his three works on *Usul al-din* belong to the same period of his intellectual biography (last decade of his life).

Some researchers held that Hasan Kafi's writings on *Usul al-din* were just a continuation of his legalistic dealings with Hamzawis.[23] This opinion deserves further elaboration.

Hamzawis or Hamzawiyya were the followers of Bosnian born shaykh Hamza Bali, who belonged to Melami wing (*kolu*) of Bayrami tariqat.[24] Melami wing was formed by Omer Sikkini (d.880/1475), one of the followers of Haji Bayram Veli (d.833/1429-30), the eponym of the Bayrami order. The main elements in the teaching of the Melamis were: the doctrine of *wahdat al-wujud* (unity of being, ontological monism), the love of *Ahl al-bayt* (the descendents of the Prophet), *dhikr khafi* (the remembrance of God by heart), *jadhbah* (absorption), and *sohbet* (talk). The Melamis also renounced outward *sufi* symbols such as turban and cloak.

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[23] *Ibid.*, 51-52.

[24] See "Bayramiye", *Turkiye Diyanet Vakfi Islam Ansiklopedisi* (TDVIA), Istanbul 1992, 5:269-273; "Bayramiye", *Oxford Encyclopedia of the Modern Islamic World*, 1:206-207. For the most recent account of Hamzawis and critical appraisal of previous scholarship on this subject see Hamid Algar "The Hamzeviye: A Deviant Movement in Bosnian Sufism", *Islamic Studies*, 36:2,3 (1997), 243-261. Our exposition of Hamzawi teaching is mainly based upon this article.

The doctrine of *wahdat al-wujud* in the interpretation of prominent leaders of this order was tantamount to pantheism. Developed by Andalusian *sufi* Ibn 'Arabi (d. 601/1240), the doctrine taught that there is only One Being-- God ("All is He").[25] All other beings are just appearances of Him --there is no ontological distinction between the Creator and creation. Consequently, the worship of any object in created world is justifiable if it is worshipped as a manifestation of God. Since all what exists is a manifestation of God, it is good in itself. For instance, heresy is not evil *per se*, but only in relation to Islamic creed. This doctrine, therefore, supported the idea of equal validity of all religions and subsequently discouraged mission. As such it served as a basis for syncretism which emerged in some regions with multi-religious tradition.

The *silsila* of Bayrami tariqat goes back to Safavid times and has Shi'ite colors. In addition, Bayrami-Melamis considered their leaders as both *qutb* ("pole of the Universe") and *mahdi*. This made their teaching additionally dangerous in the eyes of the Ottoman State. The notion of political subversion was added to the existing image of heterodoxy of this order.

Hamza Bali came to Istanbul, as many other Bosniaks, and began his career working in the service of *wazir* Petrev Pasha (d.982/1574). Very soon the young Bosniak was attracted by Melami teaching of shaykh Khusameddin Anqarawi. In 964/1556-7 his shaikh was executed in Ankara after proclaiming himself as *mahdi*. In the same year Hamza Bali went to Bosnia to spread the teachings of his order.[26] He went to taverns (*meyhanes*) to talk to people about *Tasawwuf*, had ecstatic experiences which brought his followers, who called him "sultan", to *tawbah*, etc.

Bosnian *'ulama'* objected and asked for investigation (*taftish*). Hamza Bali was brought to Istanbul by a *mubashir*. Shaykh al-Islam of the time Abu Su'ud Efendi (d. 982 /1574) consulted leading *sufi* leaders of Istanbul about the order to which Hamza Bali belonged. They responded that he follows the path of Ismail Mashuqi who had been condemned by Kemal Pasha-zade to death as *zindiq* (heretic) and *mulhid* (irreligionist). Abu

[25] See Muhammad Abdul Haq Ansari, *Sufism and Shari'ah* (Kuala Lumpur: The Islamic Foundation and A. S. Noordeen, 1990), 102-108.

[26] See "Hamza Bali", *TDVIA*, Istanbul 1997, 15:503-505.

Su'ud Efendi issued a *fatwa* : "If shaykh Hamza is on the same heretical path, it will be legitimate to put him to death".[27] Consequently Hamza Bali was executed near Sulaymaniye mosque in Istanbul in 980/1572-73.

After the execution, his *murids* in Bosnia rebelled. The central Ottoman authorities labelled them as *mulhids* and ordered local organs to suppress the movement. Hamzawis were given a choice: to denounce their teaching and practice or to face the consequences. Anti-Hamzawi campaign took place during 1573 and continued in the following years. A dozen of leading *murids* were executed.[28]

Inspite of harsh measures of the Ottoman authorities the movement continued. In 986/1578 Bali b. Yusuf, *mulla* of Sarajevo, carried out another order to uproot Hamzawis. At that time, Hasan Kafi al-Aqhisari was his deputy (*na 'ib*) and, according to his contemporary Ottoman biographer 'Ata' i (d. 1045/1635), Kafi participated in the anti-Hamzawi campaign. The issue of Hamzawis surfaced again four years later in north-eastern Bosnia. It seem that in the beginning of the 11th/17th century Hamzawis lost any significant influence in Bosnia. Their members in Istanbul renounced heterodox teachings and survived as an accepted order until the beginning of the 20th century.

Hasan Kafi does not mention anything about his involvement in suppressing heterodoxy. Even without that, circumstances make his involvement highly possible. Comparing his *silasa* and that of Hamza Bali one may conclude that they belonged to two Muslim ideological orientations which in the Ottoman times were well on a collision course. Hasan Kafi was a Hanafi *faqih*, Hamza Bali was a Melami *derwish*. Third in *silasa* of Hamza Bali - Oglan Shaykh Ismail Mashuqi - was executed on the basis of *fatwa* issued by Kemal Pasha-zade, who was teacher of Hasan Kafi's teacher. The long existing clash between *fuqaha'* and heterodox *sufis* found its expression in personal destinies.[29]

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[27] Hamid Algar, "The Hamzeviye", 247.

[28] See M. Tayyib Okiç, "Quelques documents inedites concernant les Hamzawites", *Proceedings of the Twenty Second Congress of Orientalists held in Istanbul September 15th to 22nd, 1951* (Leiden 1957), 2:279-286.

[29] See *Hasan Kafi Pruščak*, 52.

Discussing the issue of the influence of anti-Hamzawi campaign on Hasan Kafi's writings on *Usul al-din*, two points could be made. First, Hasan Kafi wrote his works on *Usul al-din* 20-30 years after his service as a deputy of *mulla* of Sarajevo. Therefore anti-Hamzawi campaign was not a direct reason for his interest in the exposition of the Islamic creed. Second, in his time in Bosnia there was a need for an authoritative exposition of Islamic teaching. The process of the spread of Islam was going on, young Muslim students needed guidance, and non-Muslims posed questions.[30] Responding to these needs and challenges, Hasan Kafi focussed his attention during the last decade of his life to the area of *Usul al-din.* It is to his credit and scholars who followed him that throughout the long history of the Muslims of Bosnia, heterodox teachings were an exception.[31] Adherence to Maturidi school in 'Aqidah and to Hanafi school in Fiqh became an established rule.

3. *Manuscripts of Rawdat al-Jannat*

The full title of this work is *Rawdat al-jannat fi usul al- i' tiqadat.* The work was finished in first decade of jumada al-ula 1014 (15-23 April 1605)) during siege of fortress Ostrogon in Hungary. A number of MSS of *Rawdat al-Jannat* are known. Bosnian researchers Amir Ljubović and Fehim Nametak have located the following MSS.[32]

- Orijentalni Institut u Sarajevu (Oriental Institute in Sarajevo):
R (MS) 643 (fol. 68b-33b), a copy from the 18th century
R 1310 (fol. 63b-80b), a copy from 1172/1758
R 2184 (fol. 9-20)
R 2320 (fol. 1-19)
R 4944/II

[30] Omer Nakičević, *Hasan Kafi Pruščak*, 26.

[31] See Hamid Algar, "The Hamzeviye", 243,

[32] See Hasan Kafi Pruščak, *Izabrani spisi,* 170-171.

However, after the burning of Oriental Institute in 1992 by besieging Serbian forces all these manuscripts are lost.

- Gazi Husrev begova biblioteka (Gazi Husrev Beg Library in Sarajevo):
R 3151/VI (fol.71-88)
R 1004/III (fol.20-28), a copy from 1218/1803
R 794/I (fol. 1-21)
R 3318 (fol. 15), a copy from 1118/1706

-Istorijski arhiv (Archive of History in Sarajevo):
R 154
R 652/II

- Jugoslovenska akademija znanosti i umjetnosti u Zagrebu-Orijentalna zbirka (Yugoslav Academy of Sciences and Arts in Zagreb-Oriental Collection):
R 167 (fol. 20.), a copy from 1180/1766-7
R 83/VI (fol. 61b-83a)

- Topkapi Sarayi Muzesi Kutuphanesi in Istanbul -Arapça yazmalar (Topkapi Saray Muzeum Library-Arabic manuscripts):
No 4960 (fol. 12), a copy from 1145/1732 (Karatay)
No 4961 (Karatay)
(Numbers according to Fehmi Edhem Karatay, *Topkapı Sarayı Müzesi Kütüphanesi. Arapça Yazmalar Kataloğu*, Istanbul, vol. 1 1962, vol. 2 1964, vol. 3. 1966, vol. 4 1969).

-University Library in Bratislava
TF 56 (fol. 31b. -55b), a copy from 1166/1752

-Koniglichen Bibliothek Berlin
No. 1841 (fol. 91-107), a copy from 1146/1733 (Number according to Ahlwardt W, *Verzeichniss der arabischen Handschriften der Koniglichen Bibliothek zu Berlin*, Berlin, 1889, vol. 1-10)

-Ratsbibliothek Leipzig
No 190

-Dar al-kutub al-qawmiya
(Egyptian National Library in Cairo)
P. 38 (fol. 1-74), a copy from 1174/1760
(Number according to Fu'ad Sayyid, *Fihrist al-makhtutat allati qtanatha al-dar min sanat 1936-1955*, vol. I, Cairo 1961, p. 38)

-University Library of Bologna

In addition to previously mentioned locations, a decade ago Jan Just Witkem, director of Oriental department, Library of Leiden University, drew attention to MS collection of Count Luigi Ferdinando Marsigli (1658-1730), today kept in the University Library of Bologna. This collection contains some 459 volumes in Arabic, Persian and Turkish language.[33] MSS in this collection originate mainly from mosque libraries of Buda and Belgrade and were acquired by an Italian *condottieri* after Ottoman loss of Hungary. A number of these MSS are related to Bosnia and Hasan Kafi, including some books which he copied by his hand.

J. J.Witkem gave the lead for future research on Hasan Kafi: the Bologna collection contains the oldest known copy of *Rawdat al-jannat*. The copy is a part of Bologna MSS Collection No. 3399 (3). This volume was described by Russian orientalist Baron Victor Rosen in his *Remarques sur les manuscrists orientaux de la liste complete des manuscrits arabes dela meme* (Rome, 1885, pp. 62-63, No.249). J. J. Witkem, following Baron Rosen, hold that the Bologna MS of *Rawdat al-jannat* "was copied in 1014/1605-6, and is therefore a contemporary copy".[34] He further suggested that "it may even have been copied by the author or contain an igaza by him".[35]

We have studied microfilm copy of this MS and do not share the same opinion. First, the beginning of the Bologna MS reads: *Hadha kitab min*

[33] Jan Just Witkan, "Hasan Kafi al-Aqhisari and his *Nizam al- 'Ulama' ila Katam al-Anbiya*", 85.

[34] *Ibid*, 89.

[35] *Ibid.*

Rawdat al-jannat fi usul al-i'tiqadat al-muallafat [....] Hasan Efendi al-Marhum Aqhisari . The attribute *al-marhum,* used for deceased Muslim persons, attached to the name of Hasan Kafi, excludes the assumption that the copy was done during the author's lifetime. The honorific title *efendi* (master, teacher) excludes the assumption that the copy was done by the author himself, since, according to Muslim etiquette, a scholar would not address himself as *efendi.* It was usually done by his students or general public.

At the end of the copy it is written: *Wa bi hukm al-Wahhab tamma al-kitab sana 10.."* (last two numbers are not clear.) They could be read as 12 or 13 or 22 or 33. When we know that Hasan Kafi passed away in year 1024/1615, than the most probable date when the copy was finished is 1033/1623 . In any case, MS Bologna No. 3399 (3) is the oldest known copy of *Rawdat al-jannat.*

Bologna collection was unknown to Bosnian researchers in the same way in which MSS preserved in Bosnia were not known to foreign scholars.

- Süleymaniye Kütüphanesi Istanbul (Suleymaniye Library in Istanbul): Hasan Husnu k. No. 1175

(Number according to Ahmed Turan Arslan, *Imam Birgivi: Hayatı, Eserleri ve Arapça Tedrisatındaki Yeri* /Istanbul: Seha Nesriyat ve Ticaret A. S., 1992/, p. 128, n. 489.)

Edition

- Istanbul 1305 (1887/8), Matba'a al-Hajj Muharram Efendi al-Busnawi, p. 23. Commentary on margins. Wrongly attributed to Muhammad Birgewi (d. 981/1573).[36]

[36] See, Ahmed Turan Arslan, *Imam Birgivi ve Arapça Tedrisatındaki Yeri* (Istanbul: Seha Neşriyet ve Ticaret A.S., 1992), 128.

Translation

- Turkish by Muhammad Esad

(No further information, according to *Hasan Kafi Pruščak: Izabrani spisi...*, 171.)

-Turkish by Mehmed Emre, *Cennet Bahçeleri*, Istanbul 1976.

-Bosnian

Rajske bašče o temeljima vjerovanja (Revdatul dženat fi usulil -i'tikadat). *Arapski napisao Hasan Kafi ef. Pruščak, preveo i bilješkama propratio H. Mehmed Handžić*, Sarajevo 1939. Second edition: Sarajevo: Prva muslimanska knjižara, 1943; Third edition: Sarajevo; Informativne islamske novine "Preporod", 1979; Reprint edition by El-Kalem, 2000.

Translation by renown Bosnian *'alim* Mehmed Efendi Handžić (1906-1944) was based on Istanbul edition and MSS kept in Gazi Husrev Beg Library in Sarajevo, especially MS No. 1004/III from 1218/1803.[37]

We have chosen here to translate into English *Rawdat al-jannat.* Our translation is based on five sources: (1) Istanbul edition of 1305(1887/8), (2) MS Gazi Husrev Beg Library R-1004/III, (3) MS Gazi Husrev Beg Library R- 3151/VI, (4) MS Bologna No. 3399(3), (5) MS Gazi Husrev Beg Library R-794/I. It is our hope that this first translation of Hasan Kafi's work into English will make his theological views accessible to wider English-speaking public and also provide an insight into the level of Islamic scholarship in the 17th century Bosnia.

[37] *Dženetske bašče o temeljima vjerovanja*, 3rd edition, 5-6.

Meadows of The Gardens in The Principles of Beliefs.

In The Name of Allah, Most Gracious, Most merciful.

Praise be to Allah Who guides us to both knowledge and belief, and forbids us from disbelief and disobedience. I pray for His intelligent Prophet, His handsome and loved one who was sent with the best religion. I pray for the family of the Prophet and his companions who were among the most obedient to Allah.

It should be remembered that belief is the first obligation on humankind and the last thing to be asked about after his/her death. Certainly, it is the rational behind the human existence. It is, however, the ultimate objective behind the eternal covenant with Allah. The attainment of belief is determined by the knowledge of the essential Being. Obviously it will not be perfected unless His attributes were completely affirmed. Therefore, it is obligatory upon every rational human being to utilize his/her entire being to investigate and to know through clear evidence His existence. Then, the human being should exert his/her utmost effort in knowing both the general and the minute details of the belief in order to rid himself/herself of imitation in Tawhid.

Belief in the oneness of Allah is the chief of all religions beliefs and its leading element is the perfect knowledge that guides to certainty. However,

its foundation is the science of Tawhid and the attributes of Allah. While my search for the best treatise, I found the most concise of all is al-Fiqh al-Akbar (the Great Fiqh) by the great Imam Abu Hanifa.

After him al-Tahawi, al-Nasafi, al-Sanusi and al-Suyuti wrote texts on Islamic theology; may Allah bless their souls. Although their texts on theology are well organized, intelligently argued and systematically structured on the main issues of the principles of religion and the pearls of faith; admittedly they should be cherished, yet these texts are completely devoid of the essential evidences from the Qur'an and Sunnah that keep away imitation in theology. It took me a while, during which I asked Allah to help me to come up with a concise text which is supposed to be a summary of their efforts that combines both reason and tradition. Then, I composed this text which does not cater for the arguments of the opponents, but rather it is based on the answer of the master of all prophets, when he was asked by angel Gibreal the trustworthy in the famous tradition about belief. Where the Prophet said "You believe in Allah, His angels, His books, His Messengers, The hereafter and resurrection and pre-measurement whether it is good or evil. All these are from Allah." Thus, these are the seven pillars of belief. Then I added to these an introduction about the essence of belief. The whole text became composed of eight sections, and I named it "Meadows of the Gardens in the Principles of Beliefs." I pray to Allah to guide me to the right path and be my companion in writing this text.

The First Meadow

The essence of belief, in the account of our Imam Abu Hanifa al-Nu'man, may Allah bless his soul is as has been stated "You should know that Iman (belief) in Arabic language means Tasdiq (Accepting the truth) and also it means acquiescence or submission to the report which is being given by a trustworthy reporter. This process of accepting the truth must be accompanied by complete submission. However, in Shari'ah, Iman means the total submission of the heart to existence and oneness of Allah. All in all it is the acceptance of all the teaching of the Prophet which was given to him

by Allah. Allah said: {For such He has written Faith in their hearts, and strengthened them with a spirit from Himself}[Al-Mujadalah:22].

And He also said: {O Apostle! let not those grieve thee, who race each other into Unbelief: (whether it be) among those who say "We believe" with their lips but whose hearts have no faith}. [Al-Ma'idah:41] And the Prophet said "O Allah fasten my heart on Iman" The Prophet said to Usama, may Allah be pleased with him, when he killed somebody who declared the oneness of Allah by his tongue, "did you open his heart to know whether he meant his declaration or not". This means that Iman is the act of the heart. Thus, it cannot be removed by anyone unlike the declaration where the person can be forced to declare by his tongue something, which is not in his heart. This declaration by the tongue has nothing to do with the submission of the heart, which is essence of Iman.

However, Allah made the declaration obligatory to make it known to other Muslims. It was made as a condition for the implementation of Islamic rulings on the person. This is because the acceptance of the truth by the heart is an inner act that needs an indicator. This indicator is meant for the rulings in this world. Whether the indicator (which is the declaration by the tongue here) is based on an acceptance of the heart or not it qualifies the person for the implementation of the Islamic ruling. Thus, whoever accepted the truth by his heart is a believer in the eyes of Allah, even though he did not declare this by his tongue for the implementation of the Islamic rulings in this world and vice versa. Then whoever combines both can certainly say he/she is a true believer. This is because if he/she doubts about his/her belief, then he/she does not deserve to be a believer. Consequently, the actions have nothing to do with the essence of Iman. This makes Iman a necessary condition for the acceptance of the actions, Allah said: {But he who works deeds of righteousness, and has Faith}. [Taha:112].

This means the condition itself is not included in the terms of the condition. This is the correct approach in understanding the relationship between the condition and its terms. This is precisely the position of Abu Mansour although Malik, al-Shafi', al-Awza'i, and all the traditionalists and the jurists stated that Iman is the acceptance by the heart, and the declaration of the tongue and the acts of the human body. It was reported that

al-Shafi' said "whoever does not satisfy the first part is munafiq (hypocrite), and whoever does not satisfy the second part is kafir (disbeliever) and whoever does not satisfy the third part is fasiq (rebellious).

Accordingly, this means that both the declaration and the human acts are part and parcel of the essence of Iman. It is because of this position, they declared that Iman is susceptible to increase or decrease according to the amount of the human act. I believe that is not true. This is because of both rational evidence and revelation goes against their position. On the one hand, based on reason, it is a well-accepted postulate that the existence of the thing is based upon its basis. Thus, the human being who is the believer is a believer during all times. Clearly the manifestation of both the declaration by the tongue and the acts will not be there all the time. This means whenever he/she does not act or declare he/she should not be called a believer according to their definition.

In addition to this their definition of Iman makes whoever commits grave sin or a minor sin a disbeliever. This is because one of the requirements of the Iman will not be satisfied. It means that action can nullify the Iman, because action is made part of the essential elements of Iman. Worse, whoever cannot speak should not deserve to be called a believer. This is because he/she will not be able to declare by his/her tongue. On the other hand, based on revelation, the Prophet when he was asked by Gibreal, peace be upon him, about Iman he said "You believe in Allah, His Angel" clearly, he did not say and you declare by your tongue or you act. Then, Gibreal said to him "If I do so I will be considered as a believer." The answer of the Prophet was "Yes". If both declaration and the acts were part of Iman, then the Prophet could have said "You must declare and perform the acts". Obviously this is not the case from the text of the Prophet, and then Iman should be confined to the acceptance of the truth by the heart. Then the renewal of Iman is always and almost an act of the heart. From the previous analysis of the term Iman, it became very clear that the position of the Karamiyya, which restrict Iman only to declaration, is not correct. Likewise the position of Bishr ben Ghiyas and Ibn al-Rawandi who confined Iman to the acceptance only but they insisted that the acceptance should be by both the heart and tongue. However, the position of al-Jahm

and Abu al-Hussayn (from the Qadariyyah) who confined Iman to knowledge is inconsistent with the previous analysis and completely nonsensical. This is because some Jews and Christians knew about the Prophet, peace be upon him, and they did not accept his prophethood. The Qur'an stated: {This as they know their own sons}. [Al-An'am:20]. {But they do not (really) believe}. [Al-Baqarah:8].

Thus, it became very clear that what has been concluded by our Imam and his followers on the issue of Iman is the truth. You should know that Iman is one. However, the difference between the believers is based upon Taqwa (righteousness).

The essence of Iman does not increase or decrease. The reason behind that is inconceivable that mere acceptance by the heart that reached total submission is susceptible to increase. Thus, it should be understood that, when Allah says: {Find their faith strengthened}. [Al-Anfal:2].

And its likes as the outcome of the process of revelation during the time of the Prophet. Another interpretation of this text is that these are the fruits of Iman, its characteristics, its strength and its weakness.

Moreover, both Islam and Iman share the meaning of submission which is the essence of the acceptance of the heart. This makes them completely interconnected. This is being stated in the Qur'an: {Then we evacuated those of the Believers who were there, But We found not there any just (Muslim) persons except in one house}. [Al-Dhariyat:35-36].

While the Qur'anic verse that stated: {The desert Arabs say, "We believe." Say, "Ye, have no Faith, but ye (only) say, 'We have submitted our wills to Allah}. [Al-Hujrat:14].

It meant only the outer part of Islam. You should know that the Iman of the imitator is correct. This is because if someone reports something, then somebody accepts his report. It is acceptable to say *Amana bihi* (he believed in him) or *Amana lahu* (he believed him). This is the meaning of Tasdiq bi al-Taqlid (acceptance by imitation). Clearly whoever does this commits a mistake by not investigating by himself/herself. Evidently, the Prophet accepted the Iman of the Bedouin and some others who were not capable of investigating by themselves. Likewise the successors of the Prophet followed his track. You should know that the religion of Allah is one and the

same on Earth or in Heaven. This is Islam, Allah said in the Qur'an: {The religion before Allah is Islam (submission to His Will)}. [Al-Imran:19].

This religion is the middle path between the two extremes. It is between complete negation of attributes and complete affirmation of them. It is between total freedom and complete determinism. Finally, it is between complete security and total fears. May Allah grant us the favor of the companionship of the righteous, after our death.

The Second Meadow

It is about the belief in Allah. The necessity of the existence of Allah is based upon the createdness of the world. You should know that the rational judgment deems it necessary that any rational statement should be included in one of the three categories: necessity, possibility and impossibility. Thus, if His existence is based on Himself, then He is the Necessary Being. This is open only for Allah. Whereas if His non-existence is based on Him, then this is the partner of the necessary being whose existence is impossible. However, if neither His existence nor His non-existence is based on Him, then this is the realm of possibility, which is the world and its parts. The possible is either spatial, and this is the main characteristic of the essence; or it is manifested in the spatial, and this is characteristic of the attribute. Then if the essence is divisible, then it is a body, whereas if it is indivisible, then it is the particle that cannot be divided. However, the attribute is either related to living things like knowledge and so forth, or non-living things like colors and its like. Certainly each and every possible being needs in its existence or non-existence for a cause. This cause is either free to choose his deeds whenever he wants; or is determined by itself whose effect necessarily follow from it whether it wants or not. The example for this is the light from the sun. The creation of the thing without an essential substance or an instrument of creation is the example of the first creation. This creation of the first creature is called creation out of nothingness. It is obligatory to believe that the Necessary Being by Himself is Allah. He exists, because the world is not eternal, but rather it is created. Then

this createdness of the world makes it possible. Likewise its createdness is derived from the association of the world with the created attributes. It is because of the necessary connection between the association of the created must lead to the cratedness of the thing associated with it. This is being concluded because of the element of change. Whatever is susceptible to change must be created. Thus the movement from nothingness to being or vice versa and the postulate that the created needs necessities a creator are very important elements of the argument. If it is the case that the created was created by itself, then this will lead a createdness without a creator. Evidently the thing, which has been made, necessitates the existence of a maker. This Maker must be one without a partner. If we suppose that they are two, then if one of them is not capable of disagreeing with the other, then he must be incompetent or otherwise the other one will be the one who is incompetent. To this meaning Allah Says: {If there were, in the heavens and the earth, other gods besides Allah, there would have been confusion in both!}. [Al-Anbiya:22].

And also He says: {There is no god but He: that is the witness of Allah, His angels, and those endued with knowledge}. [Al-Imran:18].

This maker must be eternal. If He is not, then he will be a created being who needs a creator. His will ultimately lead to infinite regress. Clearly these options are not acceptable, and this Maker is everlasting. This is because whoever is eternal could not be reduced to nothingness. The Qur'an stated: {But will abide (forever) the Face of thy Lord}. [Al-Rahman:27].

Nothing is like Him, because everything other than Him is created. Being like the creatures makes Him created. This will negate His divinity. Obviously this is unacceptable position, Allah says: {There is nothing whatever like unto Him}. [Al-Shu'ra:11].

Also He is by Himself, and does not need others for anything. If he needed a place, then he would be an attribute. Moreover, if he needed a qualification, then he would be created. This is because the qualification will lead to change. Allah says: {Allah stands not in need of any of His creatures}. [Al-Imran:97].

He is the actor with a complete choice, nothing determines Him. If He were to be determined, then His first effect would necessarily follow from

Him. Clearly the effect is determined by its cause. Then, if the series of these causes and effects were necessarily connected, this would lead to the eternity of all of them. This is absurd by virtue of the fact that createdness is there in the world. Thus the negation of the eternity of the world leads to the negation of the necessary connection of His acts. He does have eternal attributes by His essence. Such as life which does not to anything else unlike the knowledge which relates to all the necessities, possibilities and impossibilities. The attributes of will and ability relate only to possibilities; whereas the attribute of creation relates with whatever is related to the will. This is due to the fact that all creatures will be created through the will first. Allah says: {He has Power over all things}. [Al-Hadid:3].

And He says: {Doer (without let) of all that He intends.} [Al-Buruj:16]. He says: {And He has Power over all things}. [Al-Hadid:2].

Clearly the attributes of hearing and seeing are related to all creatures. The attribute of speech, connotes a speech which neither a written sign nor a sound. This speech is related to His knowledge. Allah says: {Allah is the Creator of all things}. [Al-Zumr:62].

He says: {And He is the One that hears and sees (all things)}. [Al-Shu'ra:11].

Evidently if Allah does not have these attributes, then He will acquire the opposites of these attributes. Clearly, then, theses opposites defy His perfection. Since imperfection cannot be attributed to Him, then He must have these attributes. Thus, He is living by a life, which is not at all like ours. He is knowledgeable with knowledge, which is completely different from ours. Also, He is willing with His will, able with His ability, and likewise with the rest of the attributes. He is described with all these attributes before human beings described Him with them. Consequently, the eternity of His attributes does not imply the eternity of things related to these attributes. This is because the creator is something other than His creation. The act is something other than actor. Since His attributes are eternal before He created the creation, then He will be everlasting. This is because any change in Him or reduction of His attributes will necessarily imply imperfection in Him. As it has been proved this is completely impossible. Since the description is not the thing it describes, then His attributes are

not His essence. Most importantly, the attributes are not something other then His essence. This is because essentially the two others are two different essences. And since the description is not an essence by itself, then it cannot be an otherness. This leads to the position that the otherness cannot be eternal, and there is only one eternal. He is a thing but like other things. He neither a body essence nor attribute. Neither He is of a form, a limit or can be described by a quantity or a quality. He does not occupy a space, neither time will pass through Him. All these negations were meant to differentiate Him from the creation and the realm of possibility. However, some Qur'anic verses and prophetic traditions indicate a point of reference, body, up, face, hand and other, in their description of the divine essence. In dealing with these descriptions one needs to believe in the signification of these descriptions, and then leave the ultimate meaning behind description to Allah. This is the position of the Salaf. Allah Says: {But no one knows its true meanings except Allah}. [Al-Imran:7].

It is not acceptable to interpret "His hand" as "His ability" or "His favors" . It is because this interpretation will completely nullify the very description of the hand. Although the hand is meant in the Qur'anic verse as His attribute, yet it is important to believe that it is a hand that can not be described as we describe our hands. Likewise the attribute of anger and others. However, some scholars among the successors accepted the interpretation of these problematic attributes. It is important to believe that nothing should be dictated upon Him whether this thing is good –in-itself or not. He can do whatever He wants to do and nothing is obligatory on Him. The implication of making anything obligatory on Him is that if he must do it or otherwise there will be something missing. If that is the case, then He will not be perfect unless he does what is missing. Then what He must do will become an important element for His perfection. Obviously this is impossible and unacceptable. Moreover everything in this life or in the hereafter is based on his knowledge, will, ability and creation. It is inconceivable that He is ignorant about some or unable to do some things. This will lead to imperfection and a need for others. Thus, whatever He wishes will be and whatever He does not allow will not occur. The denial of this would lead to the imposition of the will of the other on Him which

means He will under the will of this other. This is utterly impossible, because He does not have a partner nor does He have an equal opponent. He is the one who guides, cures and protects whoever He wishes as a favor from Him. He is the one who misguides, destroys and abandons whoever He wishes as an act of justice from Him. He does all these in His dominion according to His knowledge in eternity. He knew before hand what will happen from His slaves; whether they will commit pious acts or they will rebel against Him. But still His prior knowledge does not affect their choices. Truly His deeds should not be justified by an end that He desires. This will ultimately lead to imperfection in Him. However, some Qur'anic verses indicated that there are objectives behind some of His acts; these verses should be understood that the objectives are not His objectives, but rather the objectives of these actions. Allah will be seen in the hereafter by people of the paradise without complete apprehension of Him nor we are in the position to describe the details of the act. Allah says: {Some faces, that Day, will beam (in brightness and beauty); Looking towards their Lord}. [Al-Qiyamah:22].

The prophet, peace be upon him, said that "the believers will see their Lord as we see the moon during the full moon night."The human intellect can not disprove the previous article of belief. Finally, Allah is the one who answers the prayers and actualizes the good wishes. Allah says: {When My servants ask thee concerning Me, I am indeed close (to them): I listen to the prayer of every suppliant when he calleth on Me: let them also, with a will, listen to My call, and believe in Me: that they may walk in the right way}. [Al-Baqarah:156]

And He says: {And your Lord says: "Call on Me; I will answer your (Prayer)}. [Al-Ghafir:60].

Truly supplication and charity affect the destiny of the deceased persons as well as the living ones. This is known from both Salat al-Janaza and al-Istisqa (The prayers for the deceased and the prayers for rains).

The Third Meadow

The Belief in the Angles, it means that they are spiritual beings who take animalistic forms. They are capable of taking different forms by the will of Allah. Evidently they are neither males nor females. Most important, however, they are servants of Allah. He created them not for His need, but rather as an evidence of His grace. Although they serve Him tirelessly, yet they do not aid Him. They never initiate anything on their own, but rather they carry out His commandments. Their role is to be the messengers between Him and His creatures. Thus they continuously ascend and descend with His messages. Allah says: {Who made the angels messengers with wings}. [Al-Fatir:1]

There are so many types and groups among them, nobody is capable of knowing them all expect Him. Allah says: {And none can know the forces of the Lord, except He}. [Al-Mudathir:31]

Among them, the greatest are the three angels who are in charge of life: First Gibreal, peace be upon him, is in charge of revelation which is the life of hearts and spirits. Second, Mikael, peace be upon him, is an in charge of rain which is behind the life of vegetation. Third, Israfeal, peace be upon him, is in charge of the blow in the trumpet which restore life to the dead people in the hereafter. In addition to them, Azraeal, peace be upon him, is in charge of taking the souls at the time of death.

Some of these Angels are in charge of the Heavens, while others are in charge of Earth. Some are taking care of Paradise, while others are in charge of Hell. Certainly some of them register the deeds of human beings. Allah says: {Kind and honorable; writing down (your deeds): They know (and understand) all that ye do}.[Al-Infitar:11].

Whereas some of them are in charge of the questioning session immediately after death; and so forth. However, human beings can not see them in their original forms. This is largely due to the inability of human beings to bear their overwhelming beauty. The messengers among Angels are better than common human beings according to both the consensus of the scholars and necessity, whereas the messengers among human beings

are better than their messengers. However, common human beings are better than common Angels. Allah says: {And behold, We said to the angels: "Bow down to Adam:" and they bowed down}. [Al-Baqarah:34] This is because human beings worship Allah, and attain both practical and theoretical perfection in the midth of so many distractions. This makes worship more difficult and opens the doors for the importance of sincerity. Therefore human beings are better than Angels who do not have the ability to disobey. However, the story of the two Angels Harout and Marout should be understood as that both of them did not commit an act of disbelief nor they committed a grave sin. More specifically, both of them were reminding human beings, while teaching them magic, that they should be careful about their faith. Obviously teaching magic in-itself is not an act of disbelief, but rather the belief in it and performing it is completely forbidden. However, the punishment of the two Angels is not meant as a punishment, but it is similar to what Allah does to His messengers when He points to their mistakes. It should be noted that Iblis was not one of the Angels, but he was from the Jinni who was associated with the Angels. Then, he disobeyed Allah's commandment as it was stated in the Qur'an. The Qur'anic story stated that both Iblis and his tribe were given both an external and internal ability for tempting human beings. This is part of trying human beings whether they will follow the commandment of Allah or not. Allah says: {Who flinch not (from executing) the Commands they receive from Allah, but do (precisely) what they are commanded}. [Al-Tahrim:6].

And He says: {And Satan made their (sinful) acts seem alluring to them}. [Al-An'am:43].

The Prophet stated that Satan runs in the human beings as their blood runs in their veins. Allah allows them to take any form they want. Then they whisper to human beings. By Allah's grace, human beings are not capable of seeing them in their original form which is the ugliest and most repulsive. The authentic tradition described their reproduction: they lay eggs. When human beings committed sins, these eggs hatched new Satans. Jinni is a creature like Satan which cannot be seen, and he is like human being has a freedom of choice. Thus, he is accountable like human being. Allah says: {The same who whispers into the hearts of Mankind}. [Al-Dhariyat:56].

The Forth Meadow

The belief in his revealed books, it means that all of them are the word of Allah. These books are messages from Allah heard by the messengers and we do not know the from the hearing takes, but we believe in it without both giving it allegorical meaning or insisting on its literal meaning. Also a revelation takes a form of a message being delivered by the Angel, such as the revelation of the Torah to Moses, Paslms to David, Gospels to Jesus and the Qur'an to Muhammad, peace be upon them all. Indeed both the Angel or the Prophet do not have any authority to change either the meaning or the form of the piece of revelation that they received, but rather to hand it down as it is, whether it is a revelation, or it has been sent down to them or they heard it. In addition to the known revealed books, Allah sent other books to His prophets, though nobody knew neither their names nor their numbers except Him. Allah says: {And Allah sent Messengers with glad tidings and warnings; and with them He sent the Book in truth}. [Al-Baqarah:213].

The Furqan (The Qur'an) is the word of Allah which is not created. It is written in the book form, memorized in the hearts, recited by the tongues and heard by the ears. However, the word of Allah does not manifest itself in these forms. In the Qur'an the story of Moses and the Pharoh or others constitute the word of Allah. In which Allah reports about them. And yet when we recite the Qur'an, write it or the speech of Moses and other human beings, all these are created. However, whoever claims that the Qur'an is the word of human being is a disbeliever. This is because he/she contradicts the Prophet who declares that the Qur'an is the word of Allah. As a matter of fact, Muslim scholars accepted the apparent meaning of the revealed texts unless there is a compelling evidence that deemed it necessary to resort to the metaphorical meaning. Thus the Batini (allegorical) interpretation is completely unacceptable. Some of these allegorical interpretations lead to disbelief and ridicule the Shari'ah. The attitude of taking lightly sinful acts and mocking at the ruling of the Shar'ah is an act of disbelief. These are among the signs of rejecting the Prophet. Finally hopelessness and not taking Allah seriously are acts of disbelief. Allah says:

{And never give up hope of Allah's soothing Mercy: truly no one despairs of Allah's soothing Mercy, except those who have no faith}. [Yousuf:87].

And He says: {But no one can feel secure from the Plan of Allah, except those (doomed) to ruin!}. [Al-A'raf:99].

The Fifth Meadow

The belief in His messengers, it means that Allah sent messengers from the human beings to them. They were sent with good news and warning human beings of the consequences of their revolt against Allah's commandments. The prophets explained clearly and distinctly whatever human beings needed for their worldly or religiously affairs in such a way that took into consideration the difference between people. All messengers of Allah are truthful in whatever they deliver from Allah and they are infallible and protected from committing sinful acts by His grace. In addition to that they are protected from changing or manipulating what has been revealed to them. Thus it is incumbent on us to follow their models. Truly they are supported by the revelation, miracles, Angels and books. There is no difference between them, when it comes to the delivery of the messages which were given to them. Those messengers, some of them were named in the Qur'an and others were not mentioned. Allah alone knows their exact number and names. Therefore it is obligatory to believe in all of them. Allah says: {Of them there are some whose story We have related to thee, and some whose story We have not related to thee.}. [Al-Ghafir:87].

The messenger is a human being who has been sent to the creation of Allah with a book and a spiritual ability to explain the rulings; whereas the prophet is someone who has received a revelation through an Angel, received the revelation directly in his heart or it was pointed to him in a vision. The prophet can either have a book or not.

The Wali (righteous human being) is the one who knows Allah and His attributes to the best of his abilities. Moreover, he/she is the one who regularly performs his religious duties, refrains himself/herself from sinful acts and does not indulge himself/ herself with the worldly pleasures. Certainly

prophethood is a gift and it can not be obtained through human initiative. Allah alone decides who deserves to be a prophet among His servants. Allah says: {Allah knoweth best where (and how) to carry out His mission}. [Al-An'am:124].

However, whoever lays a claim for prophethood must perform a miracle. The miracle is defined as a performance of an act, which is supernatural, and this act can not be challenged by any other creature. This miracle is meant to confirm the claim for prophethood. Though the supernatural deeds which happened to the prophets before they were sent or after they were sent and were not meant to challenge the people of their times, here a distinction is being made between Karamat al-Irhas (honoring the prophet before he was sent) and Karamat Mujiza (honoring the prophet after he was sent). However, if the Karama happened to a righteous Muslim and was not accompanied by a claim of challenging others to come up with something similar to it is called Karamat wilaya (honoring his/her righteousness). These Karamat are well documented in both the Qur'an and the most authentic tradition of the prophet. Indeed the appearance of it to one of the followers of the Prophet Muhammad is a confirmation of his prophethood, through which the righteous person claims this status Wilaya. Obviously that all miracles are Karamat and not vice versa. However, when the Karama appears to the common Muslim, then it is called Karamat Ma'wan (honoring his/her with assistance), whereas when it appears to an infidel or a rebellious person, then it is called Istidraj (when it fulfill his/her desire) or Ihana (when it goes against his/her desire). Finally if the Karama appears to mad man, then it is ultimately a satanic act. It should be noted that the wali will never reach the status of a prophet. This is because prophets are infallible and they are protected from evil ending; whereas awliya (Pl. wali) are not. Some said that one prophet is better than all awliya. Allah says: {And to all We gave favor above the nations}. [Al-An'am:86].

All the believers are Awliya al-Rahman, because Allah says: {Allah is the protector of those who have faith}. [Al-Baqarah:257]. The most righteous among them will be the closest to Allah. Allah says: {Verily the most honored of you in the sight of Allah is (he who is) the most righteous of you}. [Al-Hujrat:13].

It is indeed not the case that the rulings of Allah will not be binding on some by virtue of the claim that he/she reaches a high spiritual station. The evidence for this is derived from the general statements in the Qur'an and the consensus of the scholars. There was never a prophet among the liars, slaves, women. Allah says: {And before thee also the messengers We sent were but men, to whom We granted inspiration}. [Al-Nahl:43].

This is because the conditions for prophethood are perfection of both intellect and religion. These are not attainable by women. A liar cannot be a prophet, because essentially the prophet has to be trusted in whatever he says. However, in what has been reported to us might indicate that some prophets might have committed sinful acts or they lied. In these cases we must examine first the chain of transmission of the report. If it has been reported through Ahad (transmitted by one narrator), then it should be rejected. However, if it has been reported through Tawatur, then it should be interpreted. If the interpretation from apparent meaning is impossible, then it must be understood as an act before his prophethood. The greatest among the prophets are Noah, Abraham, Moses, Jesus and Muhammad, peace be upon him and them all. There is no conclusive evidence for the prophethood of both Zul-Qarnin and Luqman. Therefore, it is better not to pass any judgment on the issue. The first prophet is Adam as the evidence from the Qur'an, the Sunnah and the consensus indicated, whereas the last and the best among the prophets is Muhammad, peace be upon him, and them all. Allah says: {Ye are the best of Peoples}. [Al-Imran-110].

The Prophet said: "I am the best among the previous and those who will come after me". Indeed the Prophet Muhammad was sent to all human beings and Jinn. Allah says: {We have not sent thee but as a universal (Messenger) to men}. [Saba':28].

He says: {Then which of the favors of your Lord will ye deny}. [Al-Rahman: 69].

It should be believed that his night journey and ascendance were by his body and soul in state of awakener to the Aqsa Masjid and to the Heaven and beyond. This incident is well documented in both the Qur'an and the Sunnah. Clearly his Shari'ah will remain intact to the day of resurrection and will never be abrogated. Allah says: {And the Seal of the Prophets}. [Al-Ahzab: 40].

The prophet stated that there should be no prophet after him. The best among human beings after prophets are Abu Bakr al-Siddiq, Umar al-Faruq, Uthman dhu Nuryn and Ali al-Murtada, may Allah be pleased with them all. They are the guided successors of the Prophet. Their rein followed the previous statement of succession. The whole period of their rule was thirty years. The evidence for this was given in the tradition when the Prophet stated that the Khilafah (succession after him) will be thirty years, and then afterwards it will be kingship. We bear witness that ten of the prophet's companions were promised to enter paradise by the Prophet himself during his life and he named them. However, other than these ten, we are not allowed to bare witness that a specific person will enter paradise or hell unless there is clear text on the matter. We bear witness to the fact that all believers will go to paradise and all disbelievers will be subjected to hellfire. We hope for his wives, descendents and all his companions all the best from goodness and happiness. Indeed what is hoped for them is far more than any other believer. In addition to that any one of them should not be mentioned with ill feeling, neither should we exaggerate in our love to one of them. It should be noted that we are not allowed to abandon one of them. However, it is permissible to hate whoever hates them or mention them with ill feeling. The evidence for this position is taken from the tradition of the Prophet where he reminded us three times to be watchful about his family. And in another tradition the prophet made it very clear that people should be careful with his companions. In addition to them it is advisable to be cautions with the guided religious scholars who are the true custodians of the prophetic tradition. Indeed it is through them we will be able to know what is good and what is bad. However, whatever did take place between them as a disputation or discord should have to be interpreted in a good manner. It should be noted that the worst thing in what they did is that they made a mistake in their Ijtihad (exerting the effort in understanding the meaning of a revealed text). Certainly the Mujtahid (One who practices ijtihad) either he/she is right or wrong. And yet in both cases he/she will be rewarded for his/her effort. Thus cursing them or belittling their effort, is against the authentic evidence and a clear case of disbelief. If it is lesser gravity then it is an innovation or an act of

rebellion. It is, however, obligatory to appoint an Imam (political leader) for the believers. The evidence for this is from consensus and the tradition of the prophet that stated, "whoever dies without knowing the Imam of his time must have died as a non-Muslim". This is because most of the public obligations depend upon him, such as the implementation of the Hudud punishments, the organization of the armed forces, the defense of the Islamic abode and others. However, the possibility of the creation of more corruption by the appointment of the political leader is far fetched one. The political leader is required to be from Quraysh tribe. The evidence for this is taken from the tradition of the Prophet that stated the A'imah (Pl. of Imam) should be Qurayash. In addition to that he should be from the completely righteous believers. Allah says: {And never will Allah grant to the Unbelievers a way (to triumph) over the Believers}. [Al-Nisa':141].

Thus whoever is a slave, female, immature person or insane is ipso facto not eligible to manage the public utilities of the Muslim community. The political leader should be knowledgeable, and it is indeed with his knowledge, he will be able to implement the Islamic rulings, to defend the Islamic abode, to do justice for the weak by protecting them from the strong and so forth. This is because if he is not capable of doing these things, then the very reason behind appointing him is not satisfied. Clearly, then, it is not required that he should be infallible or from the house of Hashim or especially the descendent of Ali, may Allah be pleased with him. The evidence for this is based upon the consensus of the companions upon the Imamate (leadership) of Abu Bakr, Umar and Uthman, may Allah be pleased with them. It is understood, however, that none of them is infallible and it is not required that he should be the best among the people of his time.

Clearly, it is the case that, the one who is equal or sometimes of lesser quality may assume the office of imamate if it contributes to the common good of the Muslim community. It should be noted that the Imam couldn't be removed, because of moral defect in his character or injustice. It happened after the four guided Khalif, that those political leaders were not fit to the office. And yet the Salaf accepted their authority and did not revolt against them. It was made clear that it is not acceptable to revolt against the Imam or those who have authority among us even though if they com-

mitted injustice. This was the consensus of the Salaf. It is not permissible to withdraw the allegiance from them, because being obedient to them is part of being obedient to Allah unless they instruct us to commit a sinful act. There only we are not supposed to follow them. Allah says: {O ye who believe! obey Allah, and obey the Messenger, and those charged with authority among you}. [Al-Nisa':59].

In addition to that it is incumbent on us to be patient with them and to pay to Allah to help them to do good. It is understood that their goodness is contracted with the goodness of the community at large. Thus supplication against them is not permissible, because it leads ultimately to the destruction of the community. It should be remembered that both jihad and Hajj with the Imam are obligatory upon us to the day of resurrection whether this Imam is good or bad. The evidence for this is from the tradition of the Prophet that stated "Jihad is obligatory on us with a Muslim leader whether he is good or bad who even committed grave sins". It is permissible to pray behind every one from the people of the Qiblah (The people who pray to the direction of the sacred Masjid). The evidence is derived from the tradition of the Prophet that stipulated "pray behind whoever is your leader whether he is good or bad". Clearly upon this tradition the consensus of the Muslims is based. In addition to that the Prophet instructed us not to leave the prayers of Janazah upon whoever died from the people of the Qiblah.

The Sixth Meadow

This is about the belief in the hereafter, which means the belief in the time that will come during which all the inhabitants of both Earth and Heavens will die except those Allah wishes them not to die. That time, however, will come all over the sudden, where every creation will suffer death. Allah says: {The Trumpet will (just) be sounded, when all that are in the heavens and on earth will swoon, except such as it will please Allah (to exempt}. [Al-Zumr:68}. He says: {Behold! We called them to account of a sudden, while they realized not (their peril)}. [Al-A'raf:95].

Then the creation entirely will go through destruction for a while, during which everything other than Him will be destroyed. Allah says: {Everything (that exists) will perish except His own Face}. [Al-Qasas:88]. Allah says: {Whose will be the Dominion that Day? That of Allah, the One, the Irresistible!}. [Ghafir:16].

The only one who will not perish is Allah. Then, He will resurrect the angles. The heavens will be destroyed, the sun, the moon and the stars. Allah says: {When the Sky is cleft asunder}. [Al-Infitar:1].

The earth will move and whatever above it will collapse, then the mountains will be removed from their places. Allah says: {When the sun (with its spacious light) is folded up}. [Al-Takwir:1].

Immediately after that Israfeal will call: "O the bones of the dead, the rotting meats and decayed hairs, Allah commands all of you to reassemble again for the day of judgment. Indeed his call will reach all creatures at the same time." Allah says: {And the moon is buried in darkness. And the sun and moon are joined together}. [Al-Qiyamah:8-9].

At that moment all the bodies will be separated from earth either through the condition of the different parts after they decomposed or a recreation after complete annihilation. Allah in the due process will send a type of rain that will make all the bodies to grow from the earth. Allah says: {When the Stars are scattered}. [Al-Infitar:2].

Then, a second blow on the trumpet will occur which will lead to the reunion of the souls with their bodies. As the results, the creatures will awake from their graves. Allah says: {When the earth shall be shaken to its depths, And the mountains shall be crumbled to atoms}. [Al-Waqi'ah: 4-5].

This is the day of resurrection, which is being agreed upon by all the Prophets and the scholars. Obviously this consensus is based upon both a revelatory and rational evidences. However, there are conditions prior to the day resurrection, which must be satisfied. One of these conditions is the emergence of the Dajjal. He is a one eyed person with a lot of hair. Under his control there will be a paradise and hell. Truly, his paradise is a real hell and his hell is the paradise. He will be riding on a donkey, his width is forty yards. Although he is one eyed and it is written on his fore-

head that he is a disbeliever, which could be read by the Muslims alone, yet he will tell the people that he is god. He will room around the earth in forty days except the city of Makkah and Madinah. However, the majority of his followers will be from the Jews. Another precondition for the day resurrection is the second coming of Jesus. Certainly, he will follow the Shari'ah of the Prophet Muhammad, peace be upon him, and he will kill the Dajjal. After that he will stay as long as Allah wills and then he will die. Indeed he will be given a Muslim burial. In addition to that the coming of Gog and Magog who are two tribes descendants of Yafith ben Noah, peace be upon him, they are one ninth of the sons of Adam. Then, they will have an all-out fight with the rest of humanity. By Allah grace and Jesus prayers to Allah they will be completely destroyed. Moreover, the appearance of the sun from the west, in which case all people will believe. Obviously, this kind of belief is not accepted, because it came out of necessity. Another sign before the day of resurrection is the appearance of the Daba who will talk to people. Its length is sixty yards, no one can escape from it, nor can anybody reach its speed. It owns both Moses stick and Soloman ring, peace be upon them both. The Daba will use the stick to mark the face of a believer with a white mark, while the nose of the disbeliever will be marked by a black spot with the ring. During this time people will live comfortably well. Then suddenly Allah will send a good wind that will take the souls of the believers, and it will leave the disbelievers upon whom the hour will take place. However, the beginning of the hereafter is the Barzakh. One people will be subjected to either of its rulings is the questioning in the grave right after death. Then the severe punishment in the grave or handsome reward. The evidence for this is taken from the tradition of the Prophet where he stated that: "the grave can either be a meadow of the meadows of paradise or a hole of the holes of hellfire". Thus whoever died will take his share of the dealings in the grave. No matter what happened to him/her after the death whether he/she was buried in a grave or not. Therefore, those who were crucified, drowned to death, or eaten by animal or burned to death will also go through the rulings of the Barzakh. There are three phases, one phase is this life, the second phase is the Barzakh and the final phase is the hereafter. In each phase the relationship between soul

and body will take a specific form. However, the best form of relationship will be after the resurrection. During the last phase the body will not be in need for sleep, nor will it suffer death or decomposition. Allah has made a set of rulings for each phase. While in this world the body is the object of the rulings and the soul follows the body, in the Barzakh phase the object of the rulings is the soul and the body follows the soul. However, when the day of judgment comes the rulings of punishment and reward will be upon both the soul and the body. These statements will solve all the problems of belief. And praise be to Allah for his guidance.

The Seventh Meadow

The belief in the resurrection after death, it means the resurrection of the original bodies to their souls. This belief is proven by revelation and rationality. Essentially resurrection is the recreation of the first form after its decomposition. Simply whoever made the first form at the beginning of creation must be able to repeat it once again. Allah says: {(yet shall ye be raised up)!" then will they say: "Who will cause us to return?" Say: "He Who created you first!"}. [Al-Isra': 51]. He says: {It is He Who begins (the process of) creation; then repeats it; and for Him it is most easy}. [Al-Rum:27].

And the rest of the Qur'anic verses that argued for the resurrection. However, resurrection is meant for accountability in the Day of Judgment. It is understood that this world is a place of trail, whereas the hereafter is the place for punishment in hellfire or reward in paradise. You should know that both paradise and hellfire were created. The story of Adam and Eve is one evidence. Another evidence, Allah says for the paradise: {prepared for the righteous}. [Al-Imran:133]. and hellfire "which is prepared for those who reject Faith" [Al-Baqarah:24].

Paradise, hellfire and their inhabitants will live forever. Allah says: {He will admit to Gardens beneath which rivers flow, to dwell therein forever}. [Al-Talaq:11].

It is because Iman is absolutely obligatory and Kufr is absolutely forbidden, their reward or punishment are equally eternal. Allah says:{ A fitting recompense (for them)}. [Al-Naba':26].

Prior to eternal punishment or reward are al-Ard al-Hasb, Allah says: {And they will be marshaled before thy Lord in ranks, (with the announcement)}. [Al-Kahaf:48]. and He says: {That Day shall ye be brought to Judgment: not an act of yours that ye hide will be hidden}. [Al-Haqqah:18].

In addition to that is the reading of the personal book, Allah says: {We shall bring out for him a scroll, which he will see spread open}. [Al-Isra': 13]. Then, the believers will come to the river, which was given to the prophet, Allah says: {To thee have We granted the Fount (of Abundance)}. [Al-Kawthar:1].

The evidence for this river is given in the tradition of the prophet where he stated that his river would be reached after a month in the hereafter. Also the Mizan (the balance), Allah says: {We shall set up scales of justice for the Day of Judgment}. [Al-Anbiyah:47]. Then al-Sirat (straight path is another aspect), Allah says: {Not one of you but will pass over it}. Maryam:71].

The straight path is a bridge over the hellfire which is more thinner than the hair and sharper than the sword. It should be remembered that we generally know what is meant by these things. And yet we will not be able to know the exact meaning of these things. Indeed intersession will be granted for prophets and the righteous among the believers, Allah says: {Who is there can intercede in His presence except as He permitteth?}. [Al-Baqarah:255].

The prophet stated that his intersession will be given to the grave sinners among his followers. The prophet also said that Allah in the hereafter would grant intersession for three groups: prophets, scholars and martyrs. You should know that it is permissible that Allah will grant forgiveness for those who commit grave sins except the act of disbelief. Allah says: {Allah forgiveth not (the sin of) joining other gods with Him; but He forgiveth whom He pleaseth other sins than this}. [Al-Nisa':116].

However, for the minor sin Allah may forgive the sinner or punish him/her. Allah says: {O ye who believe! The law of equality is prescribed to you in cases of murder}. [Al-Baqarah:178].

It should be noted that the minor sin will neither expel the believer from Iman, nor will lead him/her to Kufr. Unless the believer accompanied the minor sin with an act of taktdhib. Allah says: {Then shall anyone who has done an atom's weight of good, see it!}. [Al-Zalzalah:7].

This meant that the grave sinners are part of the believers. Therefore, they will not be subjected eternally to hellfire.

The Eighth Meadow

The belief in the premeasurement, this is essentially the secret of Allah in His creation. Certainly this ultimate secret is neither known to a closest angle nor to a messenger among the prophets. Allah alone knows this secret, because knowledge for Him is divided into two realms: the realm of Shari'ah which is known to everybody and the realm of premeasurement which known to Allah alone. Thus, the knowledge of premeasurement is not open to any creature. As a result, the denial of the Shari'ah knowledge will lead to Kufr, whereas the claim to know the premeasurement knowledge will equally lead to kufr. Therefore, the attainment of Iman will not be reached unless the person accepts the existing knowledge of Shari'ah and refrains from claiming to know the unknowable. It should be remembered that seeking the depth of the premeasurement would ultimately lead to total failure. Perhaps this type of knowledge is susceptible to disputation about the essence of the divine knowledge. Allah say: {He cannot be questioned for His acts}. [Al-Anbiyah':23].

The belief in premeasurement means the total belief that everything whether it is good or bad, bitter or sweet is ordained by Allah upon his salves. This premeasurement is part of His knowledge, which encompasses everything. Thus the prearrangement made by Him is part of harmony in the universe. Allah says: {Verily, all things have We created in proportion and measure}. [Al-Qamr:49]. He also says: {it is He Who created all things, and ordered them in due proportions}. [Al-Furqan:2].

The prophet was reported to say that "Allah premeasured the destiny of His creatures fifty thousand years before He created heaven and earth.

However, His throne was above the water. The one who is ordained to be happy will turn to be happy, whereas the one who is ordained to be unhappy will turn to be so." Allah says: {Thus doth Allah leave to stray whom He pleaseth; and guide whom He pleaseth}. [Al-Muddathir:31].

However, the happy one might turn to be unhappy if Allah ordained him to be so and vice versa. Allah says: {Allah doth blot out or confirm what He pleaseth: with Him is the Mother of the Book}. {Al-Ra'ad:39].

It should be noted that the change is about happiness and unhappiness and not the act of being happy or unhappy. Part of the belief in premeasurement is the belief in al-Lawh (The book of deeds), al-Qalam (The Pen) and al-Mithaq (The eternal covenant). Indeed this eternal covenant was taken by Allah with the descendants of Adam before their creation. He knew in eternity the number of the ones who will enter paradise and those who will be subjected to hellfire. As a result, there will neither be increase or decrease in these numbers. Consequently the actions of the creatures are ultimately created by Allah.

He says: {"But Allah has created you and your handiwork!"}. [As-Saffat:96]. He also says: {Allah is the Creator of all things}. [Al-Zumr:62].

It should be remembered, here, that Allah essentially creates the actions upon which reward and punishment are based, but these actions will be obtained by His slaves. Thus Allah is the creator of the actions and the slave has the ability to obtain them. Thus, the same action is under two separate abilities each one does have a different direction. Allah says: {So grieve no longer over their (evil) deeds}. [Hud:36]. He also says: {(be sure) Allah knoweth it}. AlBaqarah:197]. Ultimately the quality of goodness in our actions is acceptable by Allah, whereas the quality of badness is not at all acceptable by Him. Allah says: {But Allah loveth not mischief}. [Al-Baqarah:205].

Generally speaking Kasab (to obtain the action) is an act, which results either in harm or utility upon the obtainer of the action. Allah says: {But He liketh not ingratitude from His Servants}. [Az-Zumr:7].

The meaning of responsibility is based upon the apparent ability to act or refrain from action. This ability is based on capability to control and manage the causes that lead to the desirable actions. Thus this ability is

prior to the action and upon which the rulings of the Shari'ah will be meaningful. Therefore, the commandments of Allah presuppose the existence of this ability in the slaves of Allah. However, the inner ability which is being created by Allah and it is connected with the action, has nothing to do with Shari'ah rulings. It is, indeed, not under the control of the slave. They are called Tawfiq if they are acts of obedience to Allah (guidance from Allah), whereas if they are acts of disobedience they are called Khudhlan (failure). It should be remembered that there is specific time for everything and death in this life is only once. Death takes place in the deceased person, and is being created by Allah. He says: {He Who created Death and Life}. [Al-Mulk:2].

However, the person who was killed died ultimately because his/her term is finished. And yet the act of the killing belonged to the killer not as the killer is the creator of the act, but rather as the obtainer of the act. Likewise the pain will be a result of infliction of pain, the broken thing is the result of breaking and the death will occur after killing. Allah creates essentially all these actions. However, sustenance is what Allah provides to an animal. Allah says: {There is no moving creature on earth but its sustenance dependeth on Allah}. [Hud:6].

This sustenance is either lawful or unlawful. Definitely that everyone will only take his/her sustenance and it is inconceivable that he/she takes a sustenance of some one else. Clearly, compensation and punishment are due for doing what is not permissible. Ultimately this is part of the pre-measurement of Allah, and it is eternally known to Him. Thus we must believe in this and completely reject whoever denies this. I pray to Allah who is the true guardian of Islam and its people to maintain our Iman until we meet Him with our Iman. By Allah's grace protection and guidance will be on us. Certainly in His deeds the whole truth is manifested. I pray to Allah for the assistance to complete this work, and may peace be on His Prophet Muhammad who delivered guidance to the Ummah and cleared the ambiguity. I pray for his family and his companions who are both the best of the Ummah and the high-minded people.

Translated by Ibrahim M. Zein

Note:

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APPENDIX

Facsimile edition of the Bologna manuscript
of *Rawdat al-jannat fi usul al-i'tiqadat*
MSS Collection No. 3399 (3)

تورکی بلغم ایچوندر

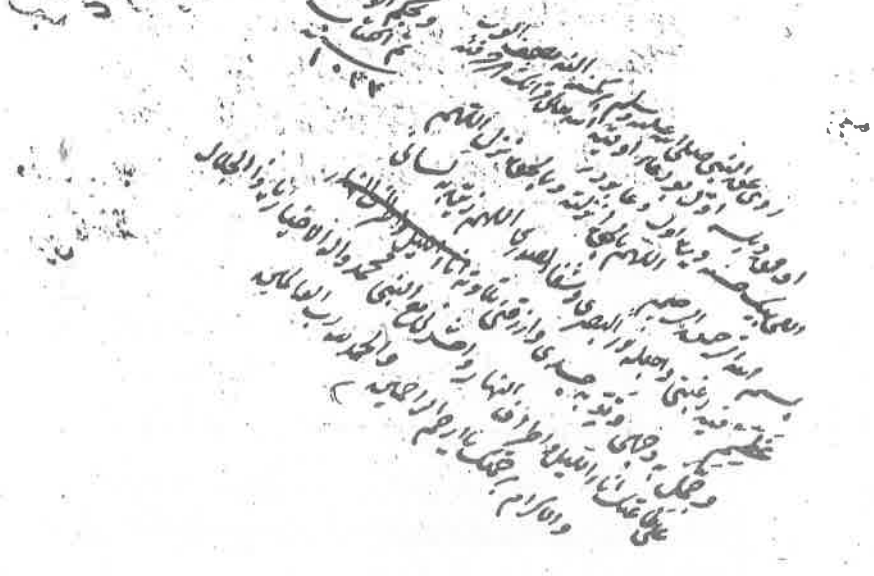
قرآنی طقوز صوه چیپ اغاج اولور قدحه صکره یومشیه صاروسی ایله قارشدوروب قهنه
کبی تقویب صوایوب برکیجه دوزه یاریسی ایسی یاره ستارانه یانی فصله فصله ایچه طوغایوب
اوزرینه صاروب برکیجه دوره بعده کراب سرکه سیله قهنه قارشدوروب واچنه برمقدار
طوز تقویب برکیجه طوره خط ایدوب قاچ کیجه تویه بعده ابه کوجینی قینا دوب
اسیجه ایکیه بیراقلی ایله صاروب برکیجه طوره وقینندقی صوایله قهنه قارشدوروب اوزرینه
تقویب برکیجه دوره بعده یاپیشیر

بعده بوادملارک مجموعه یاپه لیلعه
بورنی دیر لر یاپیر لر بولنور براوتدر اول اوتدن وصاریچکلی اولور روسو یاسمادیر لر براوتدر
اندنه وسکرتی پیراغی اندنه جملدن زیاده قویه واوزیرانی جمع ایدوب بوادملری ویرلر اقلی کوکلکه
تقدر حدب دوکوب الکدنه کچیره ایکی حصه بوادملرندن اوچنجی حصه قهنه دن تقویب یاکی تواله
محقق حجوه ایدوب برقاب ایچنده صقلایوب صباخدن اویله اچاغه کوزده کیجه
بش الی کره یازیاوه قویه استه دکی قدر تعینی بقدر فجر بدر

در رساله ابی بکر الحوائی رحمه الله تعالی بعد عمل ماسناه

من اراد ان یثبت الایمان فی قلبه یصلی رکعتین بعد سنة المغرب یقرأ فی الاولی بعد الفاتحة آیة الکرسی
وفی الثانیة بعد الفاتحة سورة الاخلاص والمعوذتین فاذا سلم دعا بهذا الدعا اللهم انی استودعک
دینی فاحفظه علی فی حیاتی وعند وفاتی وبعد مماتی ثلثا امین انتهی

الباطنة وهي التي يجد نها الله تعالى مؤونة بالفعل فهي مع الفعل ولا تبقى
بها الاحكام لانها ليست في وسع العبد وتبقى في الطاعات توفيقا
وفي المعاصي خذلانا والاجل واحد والموت قايم بالميت بخلق الله
تعالى لقوله تع خلق الموت والحياة والمقتول ميت باجل القتل
فعل القاتل كسبا له خلقا والالم في المضروب عقيب الضرب والانكسار
عقيب الكسر والموت عقيب القتل كل ذلك بخلق الله والرزق الذي
الله تعالى الى الحيوان فياكله لقوله تع وما من دابة في الارض الا على الله
رزقها وهو قد يكون طلالا وقد يكون حراما وكل يستوفي رزق نفسه
ولا يتصور ان ياكل رزق غيره او هو رزق غيره والصغائر والكبائر
لارتكاب المنهي وكل ذلك بقدر الله وعلمه عند الله فنؤمن بما فيه
ونكذب من بنافيه ونقول اللهم يا ولي الاسلام واهله ثبتنا
على الايمان حتى نلقاك به وبالله العصمة والتوفيق وبيده ازمة
التحقيق وله الحمد على الاتمام والتمام والصلوة على رسوله
محمد هادي الامة وكاشف الغمة وعلى اله وصحبه كبار الملة
وخيار الامة



ونهاهم عن مرامه فانكار العلم الموجود كفر وادعاء العلم المفقود كفر
فلا ثبت الايمان الا بقبول العلم الموجود وترك طلب علم المفقود فالتحق
فيه وزبعة الفزلان لانه موذ الى المنازعة في احكام الربوبية وقد قال
تعالى لا يسئل عما يفعل فالايمان بالقدر هو ان يؤمن العبد بان كل
شئ من الخير والشر والحلو والمر مقدور على العباد بقدر الله لما سبق
علمه في كل كائن في خلقه فقدره بمشيته تقديرا محكما لقوله تعالى انا كل شئ
خلقناه بقدر وقوله وخلق كل شئ فقدره تقديرا وقوله صلى الله عليه وسلم
قدر الله تعالى مقادير الخلق قبل ان يخلق السموات والارض بخمسين الف سنة
وعرشه على الماء فالسعيد سعيد بقضاء الله والشقي كذلك لقوله تعالى
يهدي من يشاء ويضل من يشاء والسعيد قد يشقى بقضائه وقدره و
بالعكس كذلك كقوله تعالى يمحو الله ما يشاء ويثبت وعنده ام الكتاب
والتغيير على السعادة والشقاوة لا على الاسعاد والاشقاء ومنه
الايمان باللوح والقلم وبالميثاق الذي اخذه الله من ذرية آدم
فعلم في الازل عدد من يدخل الجنة وعدد من يدخل النار فلا يزاد
ولا ينقص في ذلك وبان افعال العباد كلها مخلوق الله لقوله والله
خلقكم وما تعملون وقوله خالق كل شئ وان كانت الاختيارية منها
التي يثابون بها ويعاقبون عليها يكسبهم فالله خالق والعبد كاسب
والمقدور واقع تحت قدرتين بحيثيتين مختلفتين هو لقوله تعالى ولا تسئلون
عما كانوا يفعلون وقوله وما تفعلوا من خير يعلمه الله والحسن منها
برضاء الله تعالى والقبيح منها لا برضائه لقوله تعالى والله لا يحب الفساد
ولا يرضى لعباده الكفر والكسب هو الفعل الذي يعود على فاعله منفعة
او ضرر لقوله تعالى لها ما كسبت وعليها ما اكتسبت ومناط التكليف
الاستطاعة الظاهرة وهي التي تكون من جهة الوسع والتمكين وصحة
الاسباب والآلات وهي مقدمة على الفعل وبها يتعلق الاحكام اذ
لا يكون التكليف قبلها لقوله تعالى لا يكلف الله نفسا الا وسعها وانما

قل يحيها الذي انشاها اول مرة وقوله فسيقولون من يعيدنا قل
الذي فطركم اول مرة وقوله هو الذي يبدؤ الخلق ثم يعيده وهو اهون
عليه الى غير ذلك والبعث جزاء الاعمال يوم الدين لان الدنيا محل الابتلاء
والاخرة محل الجزاء وهو الثواب والعقاب بالجنة والنار وهما مخلوقتان
موجودتان الان لقصة آدم وحوى وقوله تعالى في الجنة اعدت للمتقين
وفي النار اعدت للكافرين ولا تفنيان ولا اهلها لقوله تعالى خالدين
فيها ولان الايمان واجب على التأبيد والكفر حرام على التأبيد
جزاؤهما كذلك لقوله تعالى جزاء وفاقا وقبلها الحوض والحب لقوله تعالى
وجوه يومئذ ناضرة الى ربها ناظرة وقوله يومئذ تعرضون لا يخفى منكم خافية وقراءة
الكتاب لقوله ونخرج له يوم القيمة كتابا يلقاه منشورا والحوض لقوله تعالى
انا اعطيناك الكوثر ولقوله صلى الله عليه وسلم حوضي مسيرة شهر الحديث
والميزان لقوله تعالى ونضع الموازين القسط ليوم والصراط لقوله تعالى وان
منكم الا واردها وهو جسر ممدود على ظهر جهنم ادق من الشعر واحد
من السيف وكل ذلك معلوم والكيف مجهول والشفاعة للانبياء و
الاخيار ثابتة لقوله تعالى من ذا الذي يشفع عنده الا باذنه وقوله صلى الله عليه وسلم
شفاعتي لاهل الكبائر من امتي وقوله يشفع يوم القيمة ثلثة الانبياء
ثم العلماء ثم الشهداء ويجوز العفو عن الكبيرة غير الكفر لقوله تعالى ان الله
لا يغفر ان يشرك به ويغفر ما دون ذلك لمن يشاء والعقاب على الصغيرة
لقوله تعالى يغفر لمن يشاء ويعذب من يشاء والكبيرة لا تخرج المؤمن
من الايمان ولا تدخله في الكفر من غير تكذيب لقوله تعالى يا ايها الذين
امنوا كتب عليكم القصاص في القتلى فاهل الكبائر من المؤمنين لا يخلدون
في النار لقوله تعالى ومن يعمل مثقال ذرة خيرا يره الروضة الثامنة
في الايمان بالقدر واصله سر الله تعالى في خلقه لم يطلع عليه ملك مقرب
ولا نبي مرسل استأثر الله الا ان العلم علمان علم في الخلق موجود وهو
علم الشريعة وعلم في الخلق مفقود وهو علم القدر الذي طواه عن اممه

يهلكهم الله بدعاء عيسى ع ومنها طلوع الشمس من المغرب فاذا
طلعت ورأها الناس آمنوا اجمعون وذلك حين لا ينفع نفسا
ايمانها لم تكن امنت من قبل او كسبت في ايمانها خيرا ومنها خروج
دابة الارض لقوله واذا وقع القول عليهم اخرجنا لهم دابة من الارض
الاية طولها ستون ذراعا لا يفوتها ولا يدركها طالب معها
عصى موسى وخاتم سليمان عليها السلام فتنكت بالعصا في مسجد
المؤمن نكتة بيضاء فيبيض وجهه وبالخاتم في انف الكافر نكتة
سوداء فيسود وجهه وانيرها كانت قبل صاحبتها فالاخرى على اثرها
قريبا ثم يعيش الناس في سعة فبينما هم كذلك اذ بعث الله ريحا
طيبة فيموت المؤمنون كلهم ويبقى شرار الناس فعليهم تقوم الساعة
وتنور دار الاخرة ومن معقد غاتها دار البرزخ واحكامها كالسؤال
والنعيم والعذاب بعد الموت لاهلها لقوله صلى الله عليه وسلم القبر روضة
من رياض الجنة او حفرة من حفر النار فكل من مات اولانا لم يصبه
منه قبر اولا او صلب او غرق او اكله حيوان واحرق والدار بعث
دار الدنيا ودار البرزخ ودار القرار وتعلق الروح بالبدن في كل دار
على وجه مخصوص والكل تعطلها يوم بعث الاجساد بعده لا يقبل البدن
نوما ولا موتا ولا فسادا فجعل الله تعالى لكل دار احكاما تخصها فاحكام
الدنيا على البدن وانما الروح تبع له واحكام البرزخ على الروح وانما
البدن تبع لها واذا كان يوم البعث صار حكم النعيم والعذاب وغيرها
على الروح والجسد جميعا وفي هذا حل اشكالات في المعاد وبالله التوفيق
وله الحمد على التحقيق الروضة التاسعة في الايمان بالبعث بعد الموت
وهو اعادة الابدان الاصلية بارواحها مطلقا وهو ثابت عقلا ونقلا
فانه ليس الا اعادة الهيئة الاولى للجسم بجميع عوارضه بعد التغيير والتفرق
الاجزاء من قدر على انشائها اول مرة فهو قادر على اعادتها الى
تلك الحالة بالطريق الاولى ولقوله تعالى من يحيي العظام وهي رميم قل

الا من شاء من الملائكة فانهم يموتون بعد لقوله تعالى وقوله واخذتهم
الصاعقة بغتة وهم لا يشعرون فيبقى العالم خرابا مدة ما شاء الله
ثم يهلك كل ما سواه ولو بآية لقوله تعالى كل شيء هالك الا وجهه وفيه
قوله لمن الملك اليوم لله الواحد القهار ثم يحيي الباقي يحيي الملائكة
ثم السماء تنفطر والشمس تكور ويخسف القمر والنجوم تنتشر لقوله
تعالى اذا السماء انفطرت واذا الشمس كورت وقوله وخسف القمر
وجمع الشمس والقمر واذا الكواكب انتشرت وتحرك الارض بحيث يهدم
ما فوقها وترفع الجبال عن اماكنها لقوله تعالى واذا رجت الارض
وبست الجبال بسا ثم ينادي اسرافيل بقوله يا ايتها العظام البالية
واللحوم الممزقة والشعور المتفرقة ان الله يامركن ان تجتمعن لفصل
القضاء بحيث يصل نداؤه الى الكل على السواء لقوله تعالى يوم ينادي
المنادي من مكان قريب فيتميز اجزاء الابدان من الارض اما بالجمع
بعد التفريق او بالايجاد بعد الاعدام ثم يرسل الله مطرا فينبت الاجساد
لقوله تعالى ومنها نخرجكم تارة اخرى ثم ينفخ نفخة اخرى فتنتشر الارواح
على اجسادها فيقوم الخلق من قبورهم لقوله تعالى ونفخ فيه اخرى فاذا هم
قيام ينظرون هذا هو القيمة وعليه اجماع الانبياء والعلماء عقلا ونقلا
وله اشراط لا يقوم الا بعد ظهورها منها خروج الدجال وهو شخص
اعور يخال الشعر معه جنة وناره جنة وجنته نار يركب على حمار
بين منكبيه واذنه اربعون ذراعا يقول للناس انا ربكم وهو اعور
مكتوب بين عينيه كافر يقرؤه كل مؤمن كاتب وغيره يسيح الارض
في اربعين يوما الا مكة والمدينة وكان اكثر اتباعه اليهود ومنها
نزول عيسى بن مريم عليه السلام ويكون على شريعة نبينا صلى الله عليه وسلم ويقتل
الدجال ويمكث مدة ما شاء الله ثم يموت ويصلي عليه المسلمون و
يدفنونه ومنها خروج ياجوج وماجوج وهما قبيلتان من اولاد
يافث بن نوح عليه السلام وهم تسعة اعشار بني آدم فيقاتلون الناس ثم

يهلكهم

نصب الامام بالاجماع ولقوله ﷺ من مات ولم يعرف امام زمانه فقد
مات ميتة جاهلية وليوقف كثير من الواجبات عليه كتنفيذ الاحكام
واقامة الحدود وتجهيز الجيوش وسد الثغور ونحو ذلك وانما احتمال
ازدياد الفساد وبنصبه فاحتمال مرجوح ويشترط ان يكون قرشيا
لقوله ﷺ الائمة من قريش وان يكون من اهل الولاية المطلقة العامة
اذ ما جعل الله الكافرين على المومنين سبيلا وفي الرق والانوثة والصبا
والجنون قصور عن تدبير الامور والتصرف في مصالح الجمهور ويكون
سايسا قادرا بعلمه على تنفيذ الاحكام وحفظ حدود دار الاسلام
وانصاف المظلوم من الظالم ونحوها لان الاخلال بذلك مخل بالغرض
من نصبه ولا يشترط عصمته ولا انتماءه ببني هاشم واولاد علي
رضي الله عنه للاتفاق الصحابة على امامة ابي بكر وعمر وعثمان مع عدم
القطع بعصمتهم ولا ان يكون افضل زمانه لان المساوي بل المفضول
ربما يكون اعرف بمصالح الامة ومفاسدها ثم الامام لا ينعزل بالفسق
والجور لان هذا قد ظهر في الائمة بعد الخلفاء الراشدين وكان السلف
نبتادون لهم ولا يرون الخروج عليهم فلا يجوز الخروج على ائمتنا ولا
امورنا وان صاروا باجماع السلف ولا يجوز نزع اليد من طاعتهم
لان طاعتهم من طاعة الله فريضة ما لم يامروا بمعصية لقوله تعالى اطيعوا
الله واطيعوا الرسول واولي الامر منكم بل لا بد من الصبر والدعاء لهم
بالصلاح والمعافاة لما فيه صلاح البرية انضما لا الدعاء عليهم
لما فيه ضرر البرية والجهاد ولج ماضيا لم مع بر هم وفاجرهم الى
يوم القيمة لقوله صلى الله عليه وسلم الجهاد واجب مع كل امير بر وفاجر
عمل بالكبائر والصلوة واجبة خلف كل من اهل القبلة لقوله صلوا
صلوا خلف كل بر وفاجر وعليه الاجماع وكذا عليه لقوله لا تدعوا الصلوة
على من مات من اهل القبلة الروضة السادسة في الايمان باليوم
الآخر وهو زمان يبعث فيه صيحة بغتة فيهلك اهل السموات والارض

ولا جزم بنبوة ذي القرنين ولقمان للاختلاف فالسكوت
اولى واول الانبياء ادم عليه السلام بالكتاب والسنة و
الاجماع واخرهم نبينا محمد صلى الله عليه وسلم وافضلهم اثنا
لقوله تعالى كنتم خير امة وقوله عليه السلام انا اكرم الاولين والآخرين
وهو مبعوث الى جميع الانس والجن لقوله تعالى وما ارسلناك الا
كافة للناس وقوله فبأي الاء ربكما تكذبان ومعراجه في اليقظة
بشخصه الى المسجد الاقصى ثابت بالكتاب. فالى السماء وما شاء
من العلا بالخبر المشهور وشرعه باق بلا نسخ الى يوم القيمة.
لقوله تعالى وخاتم النبيين وقوله صلى الله عليه وسلم لا نبي بعدي و
افضل البشر بعد الانبياء ابو بكر الصديق ثم عمر الفاروق ثم عثمان
ذي النورين ثم علي المرتضى بالاجماع رضوان الله عليهم اجمعين
وهم الخلفاء الراشدون وخلافتهم على هذا الترتيب كذلك وهي
ثلثون سنة لقوله تم الخلافة بعدي ثلثون سنة ثم تصير ملكا وتشهد
بالجنة للعشرة المبشرة لتسميتهم النبي في التبشير ولا تشهد لاحد
بعينه بالجنة ولا بالنار بغير نص وتشهد بان المؤمنين من اهل
الجنة والكافرين من اهل النار ثم نرجي لازواجه وذرياته وسائر
اصحابه من الخير والسادة اكثر مما نرجي لغيرهم من المؤمنين ولا
نذكر احدا منهم الا بخير ولا يجوز الافراط في حب احدهم ولا التبري
من احدهم ويجوز البغض لمن لم يبغضهم ويغير الخير بذكرهم لقوله تم
اذكركم في اهل بيتي ثلثا ولقوله تم الله الله في اصحابي الحديث
والائمة المهديون والعلماء الصالحون كذلك لانهم ورثة الانبياء
وسبب صلاح الانبياء والنبي وما وقع بينهم من المنازعات والمحاربات
وله محامل وتاويلات وغاية امرهم الخطاء في الاجتهاد والمجتهد
قد يصيب وقد يخطئ وفي حالين ثواب فسهم والطعن فيهم ان
خالف الادلة القطعية تكفر والا فبدعة وفسق ثم يجب على المسلمين

نصب الامام

او الهم في قلبه او نبه بالرؤيا سواء كان معه كتاب او لا والولي
هو العارف بالله وصفاته حسب ما يمكن المواظب على الطاعات المجتنب
عن المعاصي المعرض عن الانهماك في اللذات والشهوات والنبوة
عطية من الله وليست بمكتسبة بل جعل الله فيمن شاء من عباده لقوله
تعالى الله اعلم حيث يجعل رسالته ولا تثبت الا باظهار المعجزة وهي اظهار
امر خارق للعادة مع التحدي بلا معارضة تصديقا له والخارق من الانبياء
قبل البعثة او بعدها بلا قصد التحدي كرامة ارهاص ثم بعدها معه كرامة
معجزة ومن الاولياء بلا قصد ودعوى كرامة ولاية وكراماتهم حق
بالكتاب والتواتر فظهورها لواحد من الامة تاكيد نبوة رسوله و
معجزة له لانه يظهر بها انه ولي فكل معجزة كرامة بغير عكس وما قد يظهر
من عوام المؤمنين فكرامة معونة ومن فاسق او كافر مطلقا استدراج
ان وافق غرضه والا فاهانة واما من نحو المجانين فاحوال شيطانية
مطلقا فلا يبلغ ولي درجة الانبياء لانهم معصومون مامونون عن
سوء الخاتمة بخلاف الاولياء بل يقال نبي واحد افضل من جميع الاولياء
لقوله تعالى وكلا فضلنا على العالمين والمؤمنون كلهم اولياء الرحمن
لقوله تعالى الله ولي الذين امنوا واكرمهم اتقاهم وانبعهم بالبرهان لقوله
تعالى ان اكرمكم عند الله اتقاكم ولا يصل المكلف الى حيث يسقط
عنه الامر والنهي لعموم الخطاب واجماع اولي الالباب ولم يكن نبينا عبدا
ولا انثى ولا كذابا لان الرق اثر الكفر ولقوله تعالى وما ارسلنا
من قبلك الا رجالا يوحى اليهم ولان من شرط النبوة كمال العقل
والدين وهو مفقود في النساء ولوجوب تصديق النبي بخلاف
الكذاب وما نقل في بعضهم مما يشعر بكذب او معصية ان كان
بطريق الاحاد فمردود وان كان بالتواتر فمصروف عن ظاهره
ان امكن والا فمحمول على كونه قبل البعثة او على ترك الاولى واولو
العزم منهم نوح وابراهيم وموسى وعيسى ومحمد عليه وعليهم السلام

ببلغان كما بلغ اليها وحيًا او تنزيلا او سماعًا وان الله تعالى كتبا سواها
انزلها على انبيائه لا يوقف اسمارها وعددها الا هو لقوله تعالى فبعث الله
النبيين مبشرين ومنذرين وانزل معهم الكتاب فالقرآن كلام الله غير
مخلوق وهو مكتوب في المصاحف محفوظ في القلوب مقروء بالسن
مسموع بالاذان غير حال فيها وما فيه عن موسى وفرعون وغيرهما
فهو كلام الله اخبارًا عنهم واما تكلمنا به وقراءتنا وكتابتنا اياه
وكلام موسى وغيره من المخلوقين مخلوق فمن زعم انه كلام البشر
فقد كفر لما فيه من تكذيب الرسول والنصوص من الكتاب والسنة تحمل
على ظواهرها ما لم يمنع دليل قطعي والعدول عنها الى معان يدعيها
اهل الباطن الحاد ورد ها كفر والاستهزاء عليها وعلى الشريعة
واستحلال المعصية والاستهانة بها كفر والاستهزاء عليها و
اليأس والامن كفر لقوله تعالى لا ييأس من روح الله الا القوم الكافرون
وقوله ولا يأمن مكر الله الا القوم الخاسرون الروضة الحادية
في الايمان برسله بان الله تعالى ارسل من البشر الى البشر تفضلا ورحمة
مبشرين ومنذرين مبينين للناس ما يحتاجون اليه من امور الدنيا
والدين لتفاوت عقولهم واختلاف نفوسهم مع ما ركب فيهم من اللذات
والشهوات وبان كلهم صادقون فيما جاؤا به معصومون بفضل
الله عن المعاصي عمدًا معصومون عن التبديل والتحريف لوجوب الاتباع
بهم ولانهم مؤيدون بالوحي والمعجزات وارسال الملائكة اليهم و
انزال الكتب عليهم لا فرق لاحد منهم في ذلك تكلم بلغوا وبينوا
جميع ما ارسلوا به على ما امرهم الله تعالى وكلم الذين سماهم في كتابه وكل
رسل وانبياء سواهم لا يعلم عددهم واسمائهم الا هو فيجب الايمان
بجملتهم ولا يقتصر على عدد في التسمية لقوله تعالى ومنهم من قصصنا
عليك ومنهم من لم نقصص عليك والرسول اشار بعثه الله الى
الخلق مع كتاب والهام لتبليغ الاحكام والنبي من اوحي اليه بملك

اعمال بني آدم لقوله تعالى كراما كاتبين يعلمون ما تفعلون وتقبضهم
بالسؤال بعد الموت وبغير ذلك وأما عدم رؤية البشر إياهم في
صورهم الاصلية فلعدم طاقتهم لحسنها وهيبتها ورسلهم افضل
من عامة البشر بالاجماع بل بالضرورة اما رسل البشر فافضل
من رسلهم وعامة البشر من عامتهم لقوله تعالى قلنا للملائكة اسجدوا
لادم فسجدوا وكان الانسان اما يحصل الفضايل والكمالات
العلمية والعملية مع العوايق وان العبادة مع الشواغل اشق واجزل
في الاخلاص فتكون افضل وان كانت الملائكة لا يعصون وأما هاروت
وماروت فالاصح انهما ملكان لم يصدر عنهما كفر ولا كبيرة وكانا
يعلمان الناس ويقولان انما نحن فتنة فلا تكفر ويعلمان السحر ولا
كفر في تعليمه بل في اعتقاد جوازه والعمل به وتعذيبهما انما هو على جهة
المعاتبة كما يعاتب الانبياء على الزلة واما ابليس فليس من الملائكة
بل كان جنيا مستورا فيما بينهم ففسق عن امر ربه ففضح بمشاهدة
منهم تغليبا ثم سلط الله وقبيله على البشر للابتلاء فلهم تاثير ظاهرا
لقوله تعالى وزين الشيطان اعمالهم وباطنا كقوله يوسوس في صدور
الناس وقوله صلى الله عليه وسلم ان الشيطان يجري من ابن ادم مجرى
الدم ويصورهم الله على اي صورة شاء فيوسوسون فرحمة من الله
لابراهيم البشر في صورهم الاصلية لحبثها وكراهتها ثم الصبح في تنالهم
انهم يبيضون بيضات فرخا على معصية بني آدم فيخرج الولد واما
الجن فخلوق لا يرى كالشياطين ومكلف كالبشر لقوله تعالى وما خلقت
الجن والانس الا ليعبدون الرزوضة الرابعة في الايمان بكتبه
بان جميعها كلام الله تعالى وانها خطابات اما سماعا منه بلا كيف
كسماع موسى عليه السلام او بلا غاس الملك المبلغ كانزال التورية على
موسى والزبور على داود والانجيل على عيسى والقرآن على محمد صلى
عليه وسلم وليس للملك ولا للنبي تصرف في شيء من النظم والمعنى بل

او لا فضل له ولا تدبير يهدي ويعصم ويعافي من يشاء فضلا ويضل
ويخذل ويبتلي من يشاء عدلا اذ هو مصرف في ملكه على ما سبق
علمه في الازل ما يكون من عباده من طاعة وعصيان وكفر وايمان
عن اختيار واشتار لا عن جبر واضطرار ولا يعلل افعاله بالاغراض
اذ لو فعل لغرض لكان ناقصا لذاته مستكملا بغيره وهو محال وما
في بعض الايات والاحاديث من ايهام ان افعاله معللة بالاغراض
فهي محمولة على الغايات والثمرات المرتبة عليها لا على غائيتها لها
والله تعالى يرى في الآخرة لاهل الجنة بغير احاطة ولا كيفية لقوله تعالى
وجوه يومئذ ناضرة الى ربها ناظرة ولقوله عليه السلام انكم سترون ربكم
كما ترون القمر ليلة البدر ولان المثل اذا جلى وتفاوت لم يحكم
بامتناع رؤيته والله تعالى يجيب الدعوات ويقضي الحاجات لقوله تعالى
اجيب دعوة الداع اذا دعان وقوله ادعوني استجب لكم وفي الدعاء
والصدقة تاثير ونفع للاموات والاحياء بدلالة صلوة الجنازة و
صلوة الاستسقاء والروضة التي شئ في الايمان بالملائكة بانهم اشخاص
روحانية في تركيب الجوان قادرون على التشكل باشكال مختلفة باذن الله
لا بوصفون بذكورة ولا انوثة اذ لم يرد به نقل ولا دل عليه عقل بل هم
عباد مكرمون اوجدهم لجنته للخدمة وآوقفهم في حضرته للعبودية
لا يسبقونه بالقول وهم بامره يعملون وهم رسل الله بينه وبين عباده
ينزلون ويصعدون بامر الله لقوله جاعل الملائكة رسلا اولي اجنحة
ثم هم اصناف لا يحصيها الا الله لقوله تعالى وما يعلم جنود ربك
الا هو وهم اعظم جنود الله ورؤساؤهم الاملاك الاربعة المذكورون
بالحياة جبرئيل موكل بالوحي الذي به حيوة القلوب والارواح
وميكائيل موكل بالقطر الذي به حياة النبات واسرافيل بالنفخ
في الصور الذي به حياة الخلق بعد مماتهم واما عزرائيل فبقبض الارواح
وتبضهم بالسموات وبقبضهم بالارض وبالجنة وبالنار ويكتب

وكلم الله موسى تكليما ولانه لو لم يتصف بها لزم ان يتصف باضدادها
وهي نقايص والنقص على محال فهو حي بحياة لا كحياتنا عالم بعلم
لا كعلمنا وكذا مريد بارادة قادر بقدرة تكون لخليقه سميع
يسمعه بصير ببصره متكلم بكلامه وهو موصوف بجميعها قبل وصف
الواصفين اياه بها ولا يلزم من قدمها قدم متعلقاتها لان
التكوين غير المكون فان الفعل بغاير المفعول بالضرورة وكما كان
بصفاته ازليا قبل خلقه كذلك لا يزال عليها ابدا اذ حدوث صفة
او اسم له او تغيره عن شيء من صفات كماله نقص وهو محال وان صفاته
ليست عين ذاته لامتناع كون الصفة عين الموصوف ولا غير ذاته
لان غيرين في ظاهر اللوف ذاتان ليست احديهما عين الاخرى والصفة
ليست بذات فلا يكون غيرا فلا يلزم قدم الغير ولا تكثر القدماء وهو
شيء لا كالاشياء ليس بجوهر ولا جسم ولا عرض ولا ذي صورة
وقد وكمية ولا يوصف بالماهية ولا بالكيفية ولا يتمكن في مكان
ولا يجري عليه زمان لما في كل ذلك من الحدوث والامكان واما
ما في بعض الايات والاخبار من الاشعار بالجهة والجسمية كالفوق
والوجه واليد ونحوها فالاولى الايمان بجملته المراد منها وتفويض
علمه الى الله كما هو راي السلف لقوله تعالى وما يعلم تاويله الا الله
فلا يقال ان يده قدرته او نعمته لما فيه من ابطال صفة اليد بل اليد
صفة له بلا كيف كالغضب والرضا والقدر والقضا او هو متاول
كما هو مذهب بعض الخلف ولا يجب عليه شيء صلح اولا اذ لا حاكم عليه
ولانه لو وجب فان استوجب الذم بتركه كمالا ناقصا متكملا بفعله
وهو محال وان لم يستوجب لم يتحقق الوجوب وما من شيء في الكونين
الا هو بعلمه وارادته وقدرته وتكوينه لان الجهل بالبعض والعجز
عن البعض نقص والافتقار الى الغير فما شاء كان وما لم يشا لم يكن
لانه لا نفوذ لمشية الغير بدون ارادته ولانه الغير وهو محال في حقه

وحدوثه لملازمة الاعراض الحادثة وملازم الحادث حادث وحدوثها
بديهي بتغيرها من عدم الى وجود وبالعكس والحادث يحتاج الى محدث
اذ لو حدث بنفسه لزم الترجيح بلا مرجح لموجود المصنوع يوجب وجود الصنع
وهو وجود الصانع وبانه واحد لا شريك له اذ لو كان اثنين مثلا فاحدهما
ان لم يقدر على مخالفة الآخر لزم عجزه وان قدر لزم عجز الآخر والية اشار
بقوله تعالى لو كان فيهما آلهة الا الله لفسدتا وبقوله تعالى شهد الله انه
لا اله الا هو والملائكة واولوا العلم وبانه قديم اذ لو لم يكن قديما لكان
حادثا فيفتقر الى محدث ويلزم الدور او التسلسل وكل منهما باطل وبانه
باق للآن ما ثبت قدمه استحال عدمه ولقوله تعالى ويبقى وجه ربك وبانه
لا شيء مثله لحدوث ماسواه والمماثلة بالحادث توجب نفي الالوهية و
هو باطل ولقوله تعالى ليس كمثله شيء وبانه قايم بذاته مستغن عما سواه
من محل ومخصص وغيرهما لانه لو احتاج الى محل لكان صفة فيلزم ان لا
تتصف والى مخصص لكان محدثا وهو باطل ولقوله تعالى والله غني عن
العالمين وبانه فاعل بالاختيار اذ لو كان موجبا لذاته لكان اثره
الاول لازما ثابتا له لان الاثر لازم للمؤثر المستقل الثابت للذات
وكذا اثر اثره فيلزم دوام جميع الموجودات بدوام ذاته وليس كذلك لتحقق
الحوادث وكذا يلزم من انتفاء شيء من الاشياء انتفاء ذاته لان انتفاء
اللازم يوجب انتفاء الملزوم وهو محال وبانه له صفات ازلية قايمة
بذاته كالحيوة وهي لا تتعلق بشيء والعلم وهو يتعلق بجميع الواجبات
والمستحيلات والممكنات. والارادة والقدرة وهما تتعلقان بالممكنات
فقط. والتكوين وهو يتعلق بما تتعلق به الارادة وذلك لانه لو انتفى
شيء منها لما وجد شيء من الحوادث ولقوله تعالى هو الحي لا اله الا هو وهو
بكل شيء عليم. وقال لما يريد وهو على كل شيء قدير. وانه خالق كل
شيء. والسمع والبصر المتعلقان بجميع الموجودات. والكلام الذي ليس بحرف
ولا صوت المتعلق بما تتعلق به العلم لقوله تعالى وهو السميع العليم.

مطلب وجوده تعالى

مطلب وحدانيته

فاعل بالاختيار

قدمه

بقاء ذاته

مطلب صفاته الازلية

علم

ارادة

قدرة

فباعتبار متعلقاته عند نزول الوحي او باعتبار نمائه وضيائه او قوته و
ضعفه وان الايمان والاسلام في الشرع بمعنى واحد لان الاسلام
هو الخضوع والانقياد وذلك حقيقة التصديق فلا ينفك احدهما عن الآخر
بويده قوله تعالى فاخرجنا من كان فيها من المؤمنين فما وجدنا غير بيت
من المسلمين اما قوله تعالى وقالت الاعراب امنا قل لم تؤمنوا ولكن
قولوا اسلمنا الآية فالاسلام فيه بمعنى الانقياد الظاهر من غير الباطن
ثم اعلم ان ايمان المقلد صحيح لما ان رجلا اذا اخبر بخبر فصدقه غيره
لم يمنع لاحد ان يقول آمنت به او آمنت له وهذا معنى التصديق بالتقليد وان
كان عاصيا لتركه النظر ولان النبي صلى الله عليه وسلم قبل ايمان الاعراب
وغيرهم ممن لا يفهم النظر ومضى عليه الخلفاء الراشدون واعلم ان دين الله
في السماء والارض واحد وهو الاسلام لقوله تعالى ان الدين عند الله الاسلام
وهو ما بين الغلو والتقصير وبين التشبيه والتعطيل وبين الجبر والقدر وبين
الامن والاياس اللهم توفنا مسلمين والحقنا بالصالحين الروضة الثانية
في الايمان بالله اما وجوبه فلحدوث العالم وتحقق العلم بخلق الاشياء
اعلم ان الحكم العقلي في كل معقول لا يخلو من احد ثلثة اما الوجوب
او الامتناع او الامكان لانه اذا اقتضى وجوده ارادته فهو واجب الوجود
وهو الله تعالى وان اقتضى عدمه لذاته فهو الممتنع لشريكه تعالى وان لم يقتض وجوده
ولا عدمه لذاته فهو الممكن كالعالم واجزاءه والممكن اما متحيز وهو الجوهر
او حال فيه وهو العرض ثم الجوهر ان قبل القسمة فجزء والا فجزء لا يتجزى
والعرض اما مختص بالحي كالعلم ونحوه او لا كالالوان ونحوها وكل ممكن محتاج
في وجوده وعدمه الى مؤثر مرجح وهو اما مختار وهو الذي ان شاء فعل
وان شاء ترك او موجب بذاته وهو الذي يجب صدور الاثر عنه شاء او ابى
كالنور من الشمس وتكوين الشيء بدون مادة سابقة وآلة ابداع ويطلق الخلق
الاول وتكوينه بهما ايجاد وقد يطلق على الابداع انفا وجب الايمان بانه
واجب الوجود لذاته وهو الله تعالى موجود لوجود العالم الحادث من الممكنات

هو التصديق بالجنان والاقرار باللسان والعمل بالاركان حتى روى
عن الشافعي انه قال من اخل بالجزء الاول فهو منافق ومن اخل بالثاني
فكافر ومن بالثالث ففاسق وحاصله ان الاقرار والعمل جزءان من
حقيقته عندهم ولذا قالوا بجواز زيادته ونقصانه بزيادة العمل ونقصه
وليس كذلك لورود الاعتراضات عقلاً ونقلاً اما عقلاً فهو انه لا وجود
للشيء الا بوجود ركنه والانسان مؤمن في جميع الازمان ولا وجود
للاقرار في كل لحظة وكذا العمل واتفقنا ان الايمان محدود ومعرف وهو
لا يحصل الا على جميع اجزاء الحد واذا انتفى جزء منها لا يحصل على الباقي
فلو كان كذلك يلزم ان يكون مرتكب الكبيرة بل الصغيرة كافراً لانتفاء
العمل اذ انتفاء الجزء يوجب انتفاء الكل وان لا يكون الاحمق الذي لم
يتكلم في عمره بكلمة الشهادة مؤمناً وليس كذلك واما نقلاً فقوله عليه السلام
حين سأله جبريل عن الايمان ان تؤمن بالله وملائكته الحديث ولم يقل ان
تقر وتعمل ثم قول جبريل اذا فعلت هذا فانا مؤمن وجوابه صلى الله عليه وسلم
بقوله نعم فلو كانا داخلين فيه لما قال كذلك بل قال لا بل ان تقر وتعمل
وكذا يلزم ان يكون تفسيره بالتصديق خطأ وقوله نعم كذا وهو باطل فدل
انه مؤمن بجامعه من التصديق القائم بقلبه الدائم بتجدد امثاله فقد ظهر
مما ذكر بطلان قول الكرامية انه هو الاقرار المجرد وقول بشر بن غياث وابي
الراوندي انه تصديق فقط الا انه يكون بالقلب واللسان واما قول
جهم وابي الحسين من القدرية انه هو المعرفة فقط فاظهر بطلاناً لانها
غير التصديق فان بعض اليهود والنصارى عرف نبوة نبينا ولم يصدقوه
كما قال تعالى يعرفونه كما يعرفون ابناءهم الى قوله وما هم بمؤمنين وتقرر
ان ما ذهب اليه امامنا ومن تبعه هو الحق العاري عن الاعتراضات
ثم اعلم ان الايمان واحد واهله في اصله سواء والتفاضل بينهم بالتقوى
فان حقيقته لا تزيد ولا تنقص لانه التصديق الذي بلغ حد الجزم والاذعان
وذا لا يتصور فيه زيادة ولا نقصان واما قوله من قوله تعالى زادتهم ايماناً وقال

من غير ايراد ايضاح المعارضين وادلة المخالفين * فرتبته على ما وقع
في جواب سيد المرسلين * حين سأله جبريل الامين عن الايمان قال
ان تؤمن بالله وملائكته وكتبه ورسله واليوم الآخر والبعث بعد
الموت والقدر خيره وشره من الله تعالى فهذه ستة اصول وبعد ما
صدرتها ببيان حقيقة الايمان صارت ثمانية فصول فسميته بروضات
الجنات * في اصول الاعتقادات * والله تعالى اسأل ان يجعل التوفيق
رفيقي * ويستعمل على تاليفي وتحقيقي فانه مجيب الدعوات وقاضي الحاجات
الرحيم الوهاب * وبه في حقيقة الايمان على مذهب امامنا ابي حنيفة
نعال عليه رحمة الرحمان اعلم ان الايمان في اللغة التصديق اي اذعان
حكم المخبر وقبوله وجعله صادقا بحيث يقع عليه اسم التسليم * وفي الشرع
هو تصديق قلبي بوجود الله ووحدانيته وبكل ما جاء الرسول من عنده
لقوله تعالى اولئك كتب في قلوبهم الايمان وقوله والذين قالوا امنا
ولم تؤمن قلوبهم وقوله صلى الله عليه وسلم ثبت قلبي على الايمان *
وقوله لاسامة رضي الله عنه حين قتل مقرا باللسان هل شققت قلبه
وحاصله انه فعل القلب فلا يحتمل السقوط بخلاف الاقرار فانه يحتمله
كما في الاكراه * ولا مدخل له في حقيقة الايمان فكما انه اوجبه لاظهار
ما في قلبه الى غيره من المسلمين فجعل علامة وشرطا لاجراء الاحكام
الاسلامية عليه اذ التصديق امر باطن لا بد له من علامة ثم صادق خلقا
عن التصديق في احكام الدنيا وهو اولم يوجد فمن صدق بقلبه ولم يقر
بلسانه فهو مؤمن عند الله وان لم يكن مؤمنا في احكام الدنيا ومن عكس
فبالعكس ومن جمع بينهما فهو ان يقول انا مؤمن حقا لانه ان شك
في ايمانه يكفر وكذا الاعمال لا مدخل لها في حقيقته لانه شرطها لقوله تعالى
ومن يعمل من الصالحات وهو مؤمن والشرط خارج عن المشروط هذا
هو الصحيح وبه قال ابو منصور الماتريدي رحمهما الله تعالى وخالفهما مالك
والشافعي والاوزاعي وجميع المحدثين والفقهاء وقالوا ان الايمان

وهو يعني يكون عند الله وان كان مؤمنا في احكام الدنيا

هذا كتاب من روضات الجنات في اصول الاعتقادات
المؤلفات بسم الله الرحمن الرحيم حسن افندي المرحوم المختاري

الحمد لله الذي هدانا للعلم والايمان • ونهانا عن الكفر والعصيان
والصلوة على نبيه النبيه • وحبيبه الوجيه • محمد المبعوث بخير الاديان
وعلى آله الثابتين باحسان • واصحابه التابعين باذعان وبعد
فان كان الايمان اول ما يجب على الانسان • واخر ما يطلب عند
نزع الارواح عن الابدان • بل هو الغرض الاصلي من فيض الوجود
والمقصود الاقصى من اخذ الميثاق والعهود • ولا يحصل الا بعد العلم
بواجب الوجود ولا يكمل الا باثبات صفات فياض الجود وجب
على كل عاقل صرف الوجود الى كسبه وتحصيله بالادلة القطعية وبذل
الجهود في تعلم اجماله وتفصيله على قدر الطاقة البشرية • ليتخلص عن
عقد التقليد في عقايد التوحيد • فالايمان رئيس الاعتقادات الدينية
واساسها • والعلم الحاصل بتحقيقه اصل العلوم اليقينية واساسها • وهو
علم التوحيد والصفات • وقد وجدت فيه احسن المصنفات •
واحصر المؤلفات • الفقه الاكبر لامامنا الاعظم • ثم عقايد الطحاوي
وعقايد عمر النسفي • وعقايد السوسي • وعقايد نقاية السيوطي
عليهم رحمة ربهم الغني • فالخامع ما فيها من حسن التنظيم والتركيب
وصباحة الترتيب • وغاية من التنقيح ونهاية التهذيب • مشتملة
على غرر الفرايد من اصول الدين • ودرر الفرايد من قواعد عقايد اليقين
بحيث يستوجب ان تحرر وتزبر على صفحتي الشمس والقمر • لكن لخلوها
عن الادلة في التمهيد لا تكتفي للتغني عن التقليد • فكنت اود في
نفسي وخلدي • واستخير الله تعالى في كدي وكدي • ان استخرج من
هذه الاصول • طولا ذا النحول • مختصرا رصينا مشتملا على عقايل المعقول
ومتنا متينا متضمنا لنخب المنقول • من امائل الادلة واصايل الاصول •

محمد نيز اباد

حسن كافي الأقحصاري

روضات الجنات في أصول الاعتقادات

صورة للمخطوطة الأصلية من مكتبة جامعة بولوغنا
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